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REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 24th August 1912.

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PART I OF WEEKLY REPORT.

List of Vernacular Newspapers.

(Corrected up to the 10th August 1912.)

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI.				
1	"Bangaratna" ...	Krishnagar	Weekly	Kanai Lal Das; Hindu, Karmokar; age 28 years	1,500
2	"Bangavasi" ...	Calcutta	Do.	Bihari Lal Sarkar, Kayastha, age 55 years; Hari Mohan Mukherji, Brahmin, age 43 years: Satyendra Kumar Basu.	15,000
3	"Bankura Darpan"	Bankura	Do.	Rama Nath Mukherji, V.L.M.S., Brahmin, age 51 years; Viswanath Mukharji, B.L., Brahmin, age 49 years.	453
4	"Barisal Hitaishi"	Barisal	Do.	Durga Mohan Sen, Baidya, age 35 years	600
5	"Banga Janani"	Rangpur (Bhotmari)	Do.	Sasi Mohan Adhikari, Baidya, age 37 years	.....
6	"Basumati" ...	Calcutta	Do.	Sureschandra Samajpati; Hari Pada Adhikhari, age 41 years; Mani Lal Banerji, age 36 years.	18,000 to 20,000
7	"Birbhum Hitaishi"	Bolepur (Birbhum)	Do.	Dibakar Banerji; Hindu, Brahmin; age 43 years	350
8	"Birbhum Varta"...	Suri (Do.)	Do.	Debendra Nath Chakravarti, Brahmin, age 38 years ...	960
9	"Birbhum Vasi" ...	Rampurhat (Do.)	Do.	Nil Ratan Mukherji, B.A., Brahmin, age 44 years	250
10	"Biswadut" ...	Howrah	Do.	Nagendra Nath Pal Chaudhuri; Hindu, Kayastha; age 36 years.	1,500
11	"Burdwan Sanjivani"	Burdwan	Do.	Probodhananda Sarkar, B.L., Kayastha, age 31 years ...	500
12	"Chabbis Pargana Vartavaha."	Bhowanipore... ...	Do.	Hem Chandra Nag, Kayastha, age 29 years	500 to 700
13	"Charumihir" ...	Mymensingh	Do.	Baikuntha Nath Sen, B.L., Kayastha, age 42 years	1 100
14	"Chinsura Varatavaha."	Chinsura	Do.	Dinanath Mukherji, Brahmin, age 46 years	850
15	"Dainik Chandrika"	Calcutta	Daily, except on Thursdays.	Hari Das Dutt and Kshetra Nath Sen	4,000
16	"Dacca Gazette" ...	Dacca	Weekly	Satya Bhusan Dutt Roy, Baidya, age 46 years	80
17	"Dacca Prakas" ...	Do.	Do.	Mukhunda Behari Chakravarti, Brahmin, age 42 years ...	80
18	"Dhruba Tara" ...	Mymensingh	Do.	.....	.....
19	"Education Gazette"	Chinsura	Do.	Pandit Nibaran Chandra Bhattacharjee, Brahmin, age 56 years.	1,500
20	"Faridpur Hitaishini"	Faridpur	Fortnightly ...	Raj Mohan Mazumdar, Baidya, age about 72 years	60
21	"Gaud Dut" ...	Malda	Weekly	Krishna Chandra Agarwalla	.....
22	"Hindu Ranjika" ...	Rajshahi	Do.	Kasinuddin Sarkar, Muhammadan, Printer, age 41 years ...	18
23	"Hindusthan" ...	Calcutta	Do.	Hari Das Dutt	1,000
24	"Hitavadi"	Do.	Do.	Annkul Chandra Mukherji and Sakharam Ganesh Deushkar	20,000 to 30,000
25	"Hitavarta"	Chittagong	Do.	.....	.....
26	"Islam Rabi" ...	Mymensingh	Do.	Maulvi Nazimuddin Ahmad, Musalman, age about 35 years	700
27	"Jagaran"	Bagerhat	Do.	.....	About 300
28	"Jasohar" ...	Jessore	Do.	Ananda Mohan Chaudhuri; Hindu, Kayastha	500
29	"Jyoti"	Chittagong	Do.	Kali Sankar Chakravati, Brahmin, age 47 years	1,500 to 2,000
30	"Kalyani"	Magura	Do	Bisweswar Mukherji, Brahmin, age 48 years	500

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	2	3	4	5	6
	BENGALI—*contd.*				
31	"Kasipore Nibasi" ...	Barisal	Weekly	Pratap Chandra Mukherji ; Brahmin : age 68 year	500
32	"Khulnavasi" ...	Khulna	Do.	Gopal Chandra Mukherji ; Hindu, Brahmin, age 51 years	350
33	"Malda Samachar"	Malda	Do.	Kali Prassanna Chakravarti, Brahmin, age 42 years	440
34	"Manbhum" ...	Purulia	Do.	Bagala Charan Ghosh ; Hindu, Kayastha ; age 41 years ...	About 500
35	"Midnapore Hitaishi"	Midnapore	Do.	Manmatha Nath Nag, Kayastha, age 35 years	500
36	"Medini Bandhab"	Ditto	Do.	Deb Das Karan ; Hindu, Sadgop ; age 44 years	452
37	"Mahamaya" ...	Chinsura	Do.	Hem Sasi Som, Kayastha, age 57 years	150
38	"Moslem Hitaishi" ...	Calcutta	Do.	Shaik Abdur Rahim and Mozummul Haque	4,000 to 5,000
39	"Muhammadi" ...	Ditto	Do.	Muhammad Akram Khan, Musalman, age 37 years, and Maulvi Akbar Khan.	2,000
40	"Murshidabad Hitaishi."	Saidabad	Do.	Banwari Lal Goswami ; Hindu, Brahmin ; age 46 years ...	200
41	"Nayak"	Calcutta	Daily	Birendra Chandra Ghosh and Panchkari Banerjee	1,500 to 3,000
42	"Navavanga" ...	Chandpur	Weekly	Harendra Kisore Ray, Kayastha, age 25 years	502
43	"Noakhali Sammilani"	Noakhali	Do.	Sasi Bhushan Das, Kayastha	200
44	"Nihar"	Contai	Do.	Madhu Sudan Jana, Brahmo, age 43 years	300
45	"Pallivarta" ...	Bongong	Do.	Charu Chandra Ray ; Hindu, Kayastha ; age 38 years ...	500
46	"Pallivasi" ...	Kalna	Do, ...	Sasi Bhushan Banerji, age 47 years	300
47	"Pabna Hitaishi"	Pabna	Do.	Basanta Kumar Vidyavinode, Bhattacharyya, Brahmin, age 36 years.	500
48	"Praja Bandhu" ...	Tippera	Fortnightly ...	Munshi Muhammad Ali Mean, Musalman, age 53 years ...	200
49	"Prasun" ...	Katwa	Weekly	Purna Chandra Chatterji, Brahmin age 47 years, and Banku Behary Ghose, Goala, age 41 years.	618
50	"Pratikar" ...	Berhampur	Do.	Kamakshya Prasad Ganguly, Brahmin, age 64 years ...	508
51	"Purulia Darpan"...	Purulia	Do.	Amulya Ratan Chatterji, Brahmin, age 41 years	About 700
52	"Rajsakti"	Do.	Do.	Bagala Charan Ghosh, Kayastha, age 41 years	110
53	"Ratnakar" ...	Asansol	Do.	Satya Kinkar Banerji, Brahmin, age 26 years	500
54	"Rangpur Durpan"	Rangpur (Bhotmari)	Do.	Braja Nath Basak ; Hindu, Tanti ; age 52 years	200
55	"Rangpur Dikprakas"	Ditto ditto ...	Do.	Hara Sarkar Maitra, Brahmin, age 66 years	300
56	"Samay"	Calcutta	Do.	Jnanendra Nath Das, M.A., B.L., Brahmo, age 58 years ...	500 to 600
57	"Sanjaya"	Faridpur	Do.	Rama Nath Ghosh, Kayastha, age about 38 years	500
58	"Sanjivani"	Calcutta	Do.	Lalit Mohan Das, late Professor, City College ; Sibnath Sastri, M.A. ; Ramananda Chatterji, M.A., Editor, "Modern Review," etc. ; K. K. Mitter.	11,000
59	"Sansodhini" ...	Chittagong	Do.	Kashi Chandra Das Gupta, Brahmo, age 60 years	400
60	"Suhrid"	Perojpur	Fortnightly ...	Ram Chandra Pal, Kayastha	200
61	"Subarnabanik" ...	Calcutta	Weekly	.....	.....
62	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto	Do.	Rasik Mohan Chakravarti, Brahmin, age 39 years, and Mrinal Kanti Ghosh.	2,500
63	"Siksha Samachar"	Dacca	Do.	Abinas Chandra Gupta, M.A., B.L., Baidya, age 36 year ...	.....
64	"The Calcutta Advertiser"	Calcutta	Do.	.....	.....
65	"Tippera Guide" ...	Comilla	Do.	.....	.....

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1	2	3	4	5	6
	BENGALI—*concld.*				
66	"Tippera Hitaishi"	Tippera	Weekly	Kamaniya Kumar Singha, Brahmo, age 23 years	7
67	"Vartabaha" ...	Ranaghat	Do.	Girija Nath Mukherji; Hindu, Brahmin, age 41 years ...	90
68	"Viswavarta" ...	Dacca	Do.	Abinash Chandra Gupta, M.A., B.L.; Hindu, Baidya, age 36 years.	1,000
	HINDI.				
69	"Bajrangi Samachar"	Jamore (Gaya) ...	Monthly	.....	.....
70	"Bharat Mitra" ...	Calcutta	Weekly	Ambika Prasad Bajpayi	About 4,000
71	"Dainik Bharat Mitra"	Do.	Daily	Ambica Prasad Bajpayi, Hindustani, Brahmin, age 45; (2), Panchcowri Banerji, age, 50, Brahmin.	300
72	"Bihar Bandhu" ...	Patna	Weekly	Mahabir Parsad Bania	400
73	"Bihares" ...	Bankipore	Do.	Akhauri Basudeo Narayan Singh and Purushottam Parsad Sarma.	700
74	"Ghar Bandhu" ...	Ranchi	Fortnightly ...	Rev. Dr. A. Nottrott	1,250
75	"Hindi Bangavasi"	Calcutta	Weekly	Hari Krishna Joahar, Khetri, age 36 years	1,500
76	"Hitvarta" ...	Do.	Do.	Babu Rao Paradkar; Mahratta, Brahmin; age 30 years ...	3,000 to 4,000
77	"Lakshmi" ...	Gaya	Monthly	Mahadeo Parsad, age 38 years	200
78	"Marwari"	Calcutta	Weekly	R. K. Tebriwalla; Hindu, Agarwalla; age 41 years	500
79	"Narad"	Chapra	Daily	.....	.....
80	"Narad"	Do.	Weekly	.....	.....
81	"Siksha"	Bankipore	Do.	Pandit Sakal Narayan Pandey Kavyatirtha, Brahmin ...	200
82	"Mithila Mihir" ...	Darbhanga	Do.	Pandit Joganand Kumar	600
83	"Teli Samachar" ...	Bar	Monthly	.....	.....
84	"Tirhut Samachar"	Muzaffarpur	Weekly	Sangeswar Prasad Sarma, Brahmin	400
	URDU.				
85	"Al Punch" ...	Bankipore ...	Do.	Syed Ahsan, Muhammadan, age 40 years	500
86	"Darul Hukumat"	Calcutta	Weekly and bi-weekly.	Hafiz Bux Elahi, Muhammadan, age 42 years	1,000
87	"Durbar Gazette"...	Do.	Daily	Nawab Ali, Muhammadan	1,000
88	"Star of India" ...	Arrah	Weekly	Muhammad Zahurul Haque, Muhammadan, age 61 years ...	637
	PERSIAN.				
89	"Hablul Matin" ...	Calcutta	Weekly and daily	Syed Jelaluddin, Shiah Muhammadan, age 61 years ...	1,000
	URIYA.				
90	"Garjatbasini" ...	Talchar State ...	Weekly	Bhagirathi Misra, Brahmin, age 43 years	In Orissa.
91	"Sambalpur Hitaishini."	Deoghar	Do.	Dina Bandhu Gornayak, Chasa, age, 37 years	Do.
92	"Samvad Vaheka"	Balasore	Do. ...	Kasinath Panda, Brahmin, age 37 years	400
93	"Uriya and Navasamvad."	Balasore	Do.	Ram Tarak Sen; Hindu, Tamli age 50 year	450
94	"Utkal Varta" ...	Calcutta ...	Do.	Hrisikesh Pandey Kaviraj	500
95	"Utkal Dipika" ...	Cuttack	Do.	Gouri Sankar Ray	1,200

PART I OF WEEKLY REPORT.

Additions to, and alterations in, the list of Vernacular Newspapers as it stood on the 10th August 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	Chandravanshiya Rewani Hitkari.	Dinapore ...	Monthly ...	.....	.....
2	Al Modabbir	Bankipore ...	Weekly ...	.....	.....

No. 73—"The Biharee" has ceased to exist.

I.—Foreign Politics.

Meshed.

Referring to the present condition of Meshed, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August says that, since after the arrival of Prince Naeer-ud-dowla, the Russians have put a stop to their tyranny to some extent, but now they want to crush the Government itself with the assistance of the people in charge of the holy shrine and other men of influence in Meshed. They have pulled down the ramparts of the holy building, under the pretext that wicked men take shelter there. They are also increasing the number of their troops and building quarters for their army, pretending some imaginary fear. Naeer-ud-dowla, on the other hand, is very ably managing the affairs of his charge. The help which he received from the Russians in repairing the damages done to the holy buildings is perhaps due to their desire of removing all signs of damage done by them. The Russians do not annex Khorasan, only because they are not supported by the English and are afraid of Afghan agitation, and not through any fear of Persia

Nama-i-Muqaddas Hablul Matin, Aug. 12th, 1912.

The North and South.

2. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August says:—The occurrence in the north and south of Persia go to show that our neighbours, in spite of their friendship of the last five years, have not given up their rivalry. One of the politicians is of opinion that political rivalry cannot come to an end with a political agreement, specially the rivalry of Russia and England, for both of them have derived great benefits from the Eastern countries. As a result of their rivalry, they have marked out their respective spheres of influence in Persia. Before (1907) they had no such division of the country, and worked independently to carry out their respective designs. Since 1907, however, they have been acting in consultation to advance their rival interests. The Russians have declared themselves to be the adherents of those who are in favour of the despotic rule, while the English patronize those who want Constitutional Government. The policy of the one is hard, while that of the other is mild. England has helped Russia in all her undertakings by advising Persia to accept her demands; and no sooner they have been accepted than England has tried to obtain a similar concession. Two years ago we pointed out that England adopted the same policy in Shiraz as was being followed by Russia in Tabrez, with the difference that Russian methods were harsher than those of England. The same tricks which Russia plays openly and harshly in Tabrez, England plays secretly and mildly in Shiraz.

Nama-i-Muqaddas Hablul Matin, Aug. 12th, 1912.

Those who are acquainted with the history of the south for the past two years, know full well the real motive of Sir Edward Grey's ultimatum to Persia three months ago. With great show of kindly feelings, Sir Edward Grey proposed to form a gendarmerie under English officers for the south, on condition of a ten per cent. increase in the customs to meet the expenses. Persia, however, rejected the proposal with the result that her efforts to restore peace in Fars are being rendered fruitless by political tricks.

Nezam-us-sultanat was deputed to the Governorship of Fars, but all his attempts to restore order were frustrated by means of one of his enemies who took shelter in the Consulate. At last, when Persia formed a gendarmerie under Swedish officers, the request for the increase of customs was not listened to. Russia managed to form a gendarmerie under Russian officers with a high hand. The English also wanted to form a similar force under English officers to patrol the Bushire, Shiraz and Ispahan roads.

It is therefore, that the news of a Swedish officer being wounded is being circulated by telegrams. One of the politicians is of opinion that the demands of Sir Edward Grey, two years ago, for forming a gendarmerie under English officers was made in consultation with Russia, and there is no doubt that the Cossack force under Russian officers was formed with the consent of the English. Just at the time when Kavam-ul-mulk became the Assistant Governor of Fars with the help of the English, Shuja-uddowla succeeded to the Assistant Governorship of Azirbijan. The incident about the gendarmerie and the Swedish officer (?) as it has been published, if true,

should be considered to have been planned by policy. On looking deeply into the condition of Fars for the past two years, it would appear that all the revolutions which took place there were due to political tricks. If tricks had not been played against Nezam-us-sultanat, Fars would have enjoyed peace, and the present gendarmerie incident would not have taken place. The present tricks are now being played with a view to create a bad name for Swedish officers, and thus to get a pretext for adopting the policy followed by Russia in Tabrez. But in this, England would be disappointed, for conditions in the South differ from those in the North, and the position of Russia in the North from that of the English in the South. Persia if left (alone) can very easily put down the insurrections of the North, but if the fire is continued to be fed, it would not be extinguished. The *Times* has, for a week, been writing such exaggerated accounts of the affairs in Southern Persia, that a local contemporary has been led to exclaim—Persia is doomed. The defeat of a petty force of two hundred men by overwhelming odds is not an unusual or impossible feat. One may meet with such incidents even among more heroic people. It is no use blaming others. The whole blame lies with us, engaged as we are in internal dissensions and petty quarrels for self-agrandisement and do nothing to save our sovereignty from the attacks of our foreign enemies.

The Kashkaes and the Bukhtiaris are the two most powerful tribes of Persia, but instead of presenting a united front to their common enemies, they are quarrelling with each other to the advantage of their enemies.

NAMA-I-MUQADDAS HABLUL MATIN, Aug. 12th, 1912.

England and Russia in Persia.

3. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August publishes the following article subscribed by one of its correspondents:—

After the Persian Government accepted the terms of the Russian ultimatum and gave its consent to the Anglo-Russian Convention of 1907, in consequence of the English Government insisting upon the same, the two Powers failed to help the Persian Government, as they had promised, in checking the raids of the *ex*-king Muhammad Ali. The Government fixed his pension according as it was suggested by the two Powers, and, relying on their promises has, for the past six months, been following a very mild policy with regard to Russia, quite against the wishes of its own people, but no change has been observed in the tyrannical policy of that Power and she now despairs of any such change coming over Russia in the near future. The Persian Government accepted all the proposals made by Russia and England regarding Muhammad Ali, who also left the country. But the Russian deputies are again trying to bring him back.

The Russian troops still hold possession of Tabrez and Gilan. The Russian Council is in reality ruler of the whole of Gilan. In spite of the protests from the Persian Government against Shuja-ud-dowla—a well wisher of Muhammad Ali—being placed in charge of Tabrez, the Russians are helping him to maintain his sway there. In the Provinces of Tabrez and Gilan all the high and low posts have been given to the adherents of the despotic rule. The Persian Government could not send a Governor for the whole of Azirbaijan on account of the Russian objection. The adherents of Muhammad Ali having secured all the high posts in Tabrez and Gilan, and the Russian troops being ready to help them, no wonder if Muhammad Ali again comes to Persia. Practically, the whole of Northern Persia is in the possession of Russia who opposes the election of members, to the best of her might.

It is useless to hope that the adherents of the Constitutional Government would be able to work freely in Tabrez, where, besides massacring the people the Russians, have taken the complete control of the country into their own hands. This is the real cause of the inability of the Persian Government to form a *Mejliss* or elect members.

Muhammad Ali's going from Odessa to Karlsbad has led the writer to infer that the *ex*-king again means to enter Persia, and says that the Russians are also trying to stop Sipahdar Azam from coming to Azirbijan as Governor, so that the Government at Tabrez may remain in the hands of the adherents of Muhammad Ali. Majlil-us-sultan, one of the oldest adherents of Muhammad Ali, banished from Persia for life, is now in the Consulate of Tabrez. It is also rumoured that Salar-ud-dowla would ere long meet him in Azirbijan. So,

it is quite possible that Muhammad Ali may come to Persia again. Lord Morley and Sir Edward Grey have clearly said that on no account would the English Government accept Muhammad Ali as King of Persia and it is not probable that the English Government would go against their promises. The English Government should, however, bear in mind that if Muhammad Ali comes to Persia he would never be called a king but merely a regent of the the Russian King, and then Persia would be only a Russian dependency. The writer then describes how Shuj-ud-dowla, one of the adherents of Muhammed Ali is, now-a-days, with the help of the Russian troops, forcing the Shahran tribe to recall Muhammad Ali and how the Russian troops are being gradually reinforced in Khorasan, where they appear to have taken their abode for ever. In the opinion of the writer, the Russians would form a despotic Government in the sphere of their own influence, *i.e.*, North Persia, under the regency of Muhammad Ali; and if the English would follow their example, they would have to suffer political and economical losses. If Persia loses her independence, not only would Russia find her passage to India clear of all obstruction, but Germany the greatest rival of the English would also grow bolder, and uniting with Russia would be a perpetual menace to India.

When the question of the Trans-Persian Railway would be decided between the two Powers, each would set up a Government in its own sphere of influence. The neutral zone is at present under the influence of the English; but after establishing themselves in the North, the Russian would come to dispute it with them.

In conclusion, the Persians are warned against making friendship with the Russians, who are never to be trusted. He advises them to unite with the English and try to uproot all Russian influence in the North, otherwise the Russians would continue increasing as time goes on.

NAMA-I-MUQADDAS HABLUL MATIN. Aug. 12th, 1912.

The Trans-Persian railway.

4. Reproducing a translation of the speeches of Lord Curzon, Lord Morley, Lord Lamington, Lord Crowe, etc., on the Trans-Persian Railway, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August says :—

Lord Curzon, who may be considered an authority on Eastern politics, has pointed out the disadvantages of the proposed line for India. We cannot say that the present Government of England is ignorant of them, but on account of Germany's attention towards the East her determination to complete the Bagdad line and Sir Edward Grey's political blunder in entering into an agreement with Russia, the English Government are obliged to give their consent to the construction of the proposed railway fearing lest they might otherwise have to repent as they had to, in the case of the Bagdad line. The line if constructed would mean great benefit to Russia and European Powers, and little or no benefit to Persia herself.

One politician says that the greatest political object of Germany, at the Potsdam interview, in bringing forward a proposal about this line was, to oblige the English Government to give their assent to it. We have been considering the subject of this railway line from every point of view for the past two years, and repeat here what we have written before, that if the railway line is made International and its protection by way of a special concession is made over to Persia, the line would do little injury to India. But the Persians can propose terms which may be acceptable only, when Government is strong enough to protect the line. We also say that if Germany is not made a party to this International line, she would as soon as the Bagdad line reaches the western borders of Persia, get an opportunity to play all sorts of tricks with Persia and the concession-holders. The Persians should also have the option of constructing at least one-third of the line with their own capital or with capital raised from a third party of their own selection. The Persian Government should not construct the line before gaining sufficient strength and restoring peace and order in the country. This would be possible if the construction of the line is deferred for another five or ten years, otherwise with the present condition of the country and the weakness of the Government, any concession given by her would make the Russian, English and French protectors of the line spread from one end of the country to the other, and thus to put an end to the sovereignty of Persia. From the above speeches it is apparent that the two Powers, specially England, are not going to construct the line at once, but the fear of some other Power obtaining the concession from Persia has made them

take up the question at the earliest opportunity. By obtaining concession from Nasiruddin Shah and Muzafferuddin Shah, Russia has kept Persia without a railway line for the past forty years. A repetition of the same tactic would now mean a great loss to her. The Persian Government should, therefore, take lesson from its past error and bear in mind that France, England and Russia are like one Power now-a-days, and that at the earliest opportunity England and Russia would buy up the French shares also, and being thus masters of the whole line divide the country between themselves according to their plan as laid down in their convention of 1907.

NAMA-I-MUQADDAS HABLUL MATIN, Aug. 12th, 1912.

Persian and Afghan border dispute.

5. Commenting on an article from the *Serajul Akhbar* (Cabul) on the Persian and Afghan border dispute, the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August says:—Though the unexpected boundary dispute between Persia and Afghanistan had created a great hue and cry in foreign papers and in the Islamic world, the wise policy of the authorities of the two Governments made the expectations of the foreigners end in smoke. It is no concern of us to consider here as to which party was at fault, for ignorant and selfish people are to be found in all nations, and they are always on the look-out for an opportunity to commit mischief. All that we have to say is that Islam is in such a critical condition at present, that it is not advisable for the Muhammadans to engage in any internal disputes. God forbid! if the Musalmans of the present day also follow the ignorant and foolish policy of the past, the few Islamic countries left would soon lose their sovereignty and independence.

It may be taken as an admitted fact that Turkey's overthrow amounts to the overthrow of Persia, and the downfall of Persia means the annihilation of Afghanistan. The principles of political science and the safety of Islam require that the Afghan and Persian Governments should not permit any boundary disputes to be carried so far by foolish people as to injure both.

The Musalmans should take a lesson from the Turko-Persian boundary dispute, which arose in the time of Abdul Hamid, and in which Russia alone was benefited. Similarly, if a boundary dispute should arise between Persia and Afghanistan, it is others who would get all the benefit and this Persia and Afghanistan ought to prevent. The best way of maintaining the sovereignty of Islamic countries lies in not allowing the foreigners to interfere (in their affairs).

Besides, at a time when the old forms of Government are undergoing a change and there is a revolution in the country, if Persia and Turkey fail to defend their borders, they cannot be blamed for it. Such revolutions with such occurences take place in all countries, and Afghanistan may not prove an exception. We hope that the wise and politic king of Afghanistan would not, at a time when the pillars of Islam are shaking, allow such petty matters to cause enmity between the two countries, for in the end the loss and blow would fall upon him also. We should always remember the following lines:—

"We five brothers who are from the same father,
Are in the claws of Time like five fingers.
Taken individually we are like a flag to the eyes (of others);
When together, we are like a fist on the mouths (of enemies)."

NAMA-I-MUQADDAS HABLUL MATIN, Aug. 12th, 1912.

A meeting in Maliar Kotla.

6. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August notices the meeting recently held in Maliar Kotla under the presidentship of Navab Ehsan Ali Khan, Chief of the place. The Advocate-General Maulvi Mahammad Naqi's eloquent and pathetic speech on the Italian tyranny in Tripoli and that of the Russians in Persia, specially the description of the bombardment of the Meshed shrine, says the paper drew tears from the eyes of the audience, who then resolved to hate the Italians and the Russians, and to boycott their goods until they quit the Islamic country.

NAMA-I-MUQADDAS HABLUL MATIN, Aug. 12th, 1912.

The present condition of the Musalman.

7. The *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August reproduces the following translation of an article from the *Sahab* (Constantinople):—Every Musalman now bitterly feels the oppression of Europeans at Tabrez, Meshed and Morocco. Thousands of Muslim women have become widows, and thousands of children orphans. Piteous wails and

cries rise up from the whole of Moslemdom. The Musalmans have held meetings and expressed their resentment at the European tyranny and usurpations. But unfortunately the Powers do not listen to the cries of the Musalmans, whose rights are being trampled down, whose feelings are being wounded and whose applications are being rejected. The reason why the European Powers pay no attention to the prayers of their Musalman subjects, is that the Musalmans, being a subject people, possess no political rights, have got no political education, are poor, have no knowledge of the present politics and are engaged in civil strife and religious quarrels. They have got no importance in the political world or in the eyes of their rulers. The Muhammadans have failed to assert themselves or to establish their importance in the eyes of their rulers. A people, very small in number, may preserve their importance in the eyes of their rulers if they can prove that they possess political notions, but a people like the Musalmans, who are to be found throughout the East and the West, cannot prove the importance of their existence in the eyes of their rulers, unless they unite and appear as one people. The nationality of the Musalmans is different from that of other people; the members though living in different parts of the earth are as regards their religion one people. Their belonging to different races and to different climates, following different rites and customs, etc., cannot affect their nationality. The Musalmans living under the walls of China are as closely connected with Musalmans in the darkest part of Africa as a German with a Frenchman. It is not possible for Musalmans to give any help but their sympathy to their distant brethren. They should, however, try to remain united with such of them as live in particular localities.

The first principle of the life of a nation is that it should always have a high aim before its eyes. Each and every individual should remain united with the rest; arrangements should be made quite independent of the State to give suitable education to the masses. Besides trade, manufacture, etc. political education in a smaller number is also necesary for the life of a people, so that they may understand their rights and if need be, defend them with a firm hand.

II—Home Administration.

(*a*)—*Police.*

Crimes in Calcutta.

8. Cases of rowdyism is on the increase in Calcutta, says the *Daily Bharat Mitra* [Calcutta] of the 16th August. Some time ago cases of theft and burglary used to be reported from the European quarter of the town, but they are not being heard of now. The police moved heaven and earth to stop cotton-gambling but failed, having received a slap on the face from the High Court. There is a law for suppressing rain-gambling, but the police either cannot or does not care to stop it. Now and then some arrests are made, and the accused let off with a fine; but the real culprits have always a heyday of it. It would be a wonder if there be no thefts So far for gambling. Now to crimes by means of knives, *dao* and hatchets. Under this head would come the case of assault on Mr. Shevlin of the Police, the murderous assault on Mathura Sinha in the court premises, assault on Karim in Jorabagan, etc. The paper asks what the police is doing in regard to these crimes, and tries to show that it is quite incompetent to stop them. Various sorts of gambling go on in the streets in broad daylight without any check.

Daily Bharat Mitra, Aug. 16th, 1912.

The Capital has been transferred to Delhi, but says the paper humorously the *gundas* and scoundrels are still here. Well it would be, if all the pick-pockets, rowdies, gamblers, etc., also went there, for the Capital would be empty without them.

It is hoped the Commissioner of Police would try to check these evils. Good-feeling between the police and the people is needed for this purpose, but no one pays any attention to it. The statement of Chhatu Sinha before the

Commissioner reveals a very serious charge against the police, and demands a public inquiry.

BASUMATI,' Aug. 17th, 1912.

Badmashes in a village in the 24-Parganas.

9. The *B sumati* [Calcutta] of the 17th August quotes a paragraph from the *24-Parganas Vartavaha*, in which it is said that at Mitrapara there is a number of wicked men belonging to the respectable castes whose business it is to foment litigation among low class or illiterate men, concoct false evidence and manage law-suits for others. Naturally, they are men of very bad character. One of them was twice charged in law courts with attempt at rape, and most of them, are old offenders. If any villager ever dares remonstrate with them they threaten him with violence to his person. They are very friendly with the police constables of the Criminal Inverstigation Department, who have been stationed at Panihati and who are men of equally bad character. Some of the the *badmashes* have guns and all use them. These guns they use even for threatening people. The authorities are requested to secretly enquire into the matter, instead of depending wholly on the report of the police or the local Honorary Magistrate.

HINDI BANGAVASI,] Aug. 19th, 1912.

A suggestion of the *Statesman* criticised.

10. The *Hindi Bangavasi* [Calcutta of the 19th August has the following comment on the suggestion of the *Statesman* that, in order to check such murderous assaults as the one committed only the other day within the precincts of the Lal Bazar Police Court, a law should be passed to forbid the carrying of a knife of more than a certain length:—The Arms Act has already deprived the people of their arms; the Anglo-Indian papers want that they should now be robbed of their knives as well. Later on advice will probably be given to snatch away tools and implements even. Can the *Statesman* guarantee that by restricting the length of knives such cases of murder will not take place any more? Murders can be committed simply with the hands; and even without any weapon, what advice will the *Statesman* offer to regulate the hands then?

HITAVADI, Aug. 16th, 1912.

Strike of Musalmans against Namasudras in the Murshidabad District.

11. The *Hitavadi* [Calcutta] of the 16th August says:—A correspondent writes from Sahajadpur, within the Jangipur subdivision of the Murshidabad district, that the Musalman inhabitants of Sahajadpur, Simulia and a few other villages, numbering about ten in all, have gone into a serious strike, the effect of which will be disastrous. They have resolved to cease all connection with Namasudras and Doms. So long Musalmans used to cultivate the lands of these people, but his year they have not done that. The Namasudras also are retaliating by not allowing Musalmans to use their boats, and by refusing to sell fish to Musalmans. Conferences are being held in the villages to discuss the situation. The local authorities should be on their guard and take steps to prevent the strike degenerating into rioting.

BASUMATI, Aug. 17th, 1912.

Ibid.

12. The *Basumati* [Calcutta] of the 17th August quotes a paragraph from the *Murshidabad Hitaishi* almost identical with the above.

BANGAVAS Aug. 17th, 1912.

Allegation against the Magistrate of Puri contradicted.

13. The *Bangavasi* [Calcutta] of the 17th August gives a translation of a letter which appeared in a recent issue of the *Bengalee*, in which the writer contradicts the allegation made against the Magistrate of Puri as to his having entered the local temple with shoes on, and expresses its satisfaction at the contradiction.

HITAVADI, Aug. 16th, 1912.

Obscene religious books in Madras.

14. Referring to a petition submitted to the Governor of Madras by a large number of Tamil Pandits and English-educated Madrasis in connection with the prosecution of a number of persons for having printed and published some Tamil religious books alleged to be obscene, the *Hitavadi* [Calcutta] of the 16th August says, that, although publication of obscene writings should be suppressed with a strong hand, an exception should be made in the cases of medical and religious books. Will Christian Missionaries agree to a suppression of the Old Testament on the ground of its being in many places obscene? We hope that the prayers made in the above petition will be granted.

(3)— *Working of the Courts.*

MOSLEM HITAISHI, Aug. 16th, 1913.

The Koran in law courts a sacrilege.

15. A correspondent to the *Moslem Hitaishi* [Calcutta] of the 16th August protests against the irreverent way in which the Koran is kept and handled in the law courts by Hindu peons, or by Musalmans peons who have not performed their *Namaz* before touching that sacred book. The Koran ought to be kept well covered, in a clean place, and anybody touching the book must first purify himself by ablutions after the manner prescribed by the Muhammadan religion. But, says the writer, these things are never done in any law court. No sacred books of the Hindus are kept in law courts for Hindus to swear upon; why should then the scripture of the Musalmans be used for that purpose? The correspondent suggests that a representation should be made to the Viceroy on this matter.

BASUMATI, Aug. 17th, 1913.

The High Court and the *Times'* correspondent subscribing himself "Anglo-Indian."

16. The *Basumati* [Calcutta] of the 17th August writes as follows:—

With all its sterling merit and great ability, the bureaucracy in India has also the faults which naturally follow the vesting of the administration of a country in one class of men. First among these faults is routine work, which, by putting administration in a fixed groove, makes it inelastic and prevents a free display of the natural talents of administrators who thus become deplorably narrow-minded. John Stuart Mill says: "The disease which affects bureaucratic Governments * * * * * is routine. They perish by the immutability of their maxims." A bureaucracy fails to keep pace with the progress of times, and jealously guards the system and policy in which it is accustomed to work. Any opposition to its methods of work causes it the greatest displeasure. In this connection also John Stuart Mill has said: "A bureaucracy always tends to become pedantocracy. When the bureaucracy is the real Government, the spirit of the corps (as with the Jesuits) bears down the individuality of its more distinguished members." Legally the highest powers in the Government of India are not vested in the Civilian community, but practically they are. Only the Viceroy and three of the Provincial Governors are not Civilians. They too are surrounded on all sides by Civilians, and thus their independence is greatly reduced by Civilian influence. Parliament and the India Office no doubt wield the highest authority, but their usefulness in the administration of India is minimised by their ignorance of Indian conditions and the great distance from which they work. We do not blame the Civilians for their faults, for they are the faults of a system. On the contrary, many members of the Civil Service deserve our praise for being able to shake off to a large extent the narrowness and bigotry of the system.

Not only that the ruling community in India is vested with extensive powers, but its interest also is different from that of the people over whom it rules. Moreover, the high praise which it constantly and universally receives from the people, induces it to over-estimate its own ability and greatness. Consequently, it is fired with anger whenever it finds its authority questioned or in any way interfered with. This is very well illustrated by the elation of the Anglo-Indian community at the reversal of the judgment of the High Court in the Clarke case. We do not mean to say that all Anglo-Indians belonging to the ruling class have been elated, but we are astonished to find even the *Times* of England joining the frantic dance of those to whom the judgment of the Privy Council has given extreme satisfaction. It has lent its support to a correspondence, published in its columns over the pseudonym "Ango-Indian," in which a reduction of the powers of the High Court has been demanded. This correspondence reveals the impatience characteristic of Anglo-Indians and the want of judgment and perversity of intellect of its writer. The contemptuous terms which the correspondent has used towards the Judges of the High Court, also proves his arrogance and stupidity. One naturally becomes doubtful of the sanity of the person who can call these Hon'ble Judges "underlings of the Calcutta High Court." He has, moreover, said that these Hon'ble Judges willingly delayed the sending of the records of the Clarke case to England. Never before was such a cowardly

attack made on the Judges of a High Court. Such again is the truthfulness of the "Anglo-Indian" that he has expressed deep sympathy with Mr. Clarke for having had to spend a large sum of money for defending himself while, as a matter of fact, the cost of his defence was borne entirely by the Government. The "Anglo-Indian" has urged the necessity of an enquiry into the system of work in the High Court. We, too, say that a commission composed of able and experienced lawyers should be appointed to consider whether the decision of the High Court or of the Privy Council in the Clarke case is correct; for in the opinion of most of the lawyers in this country it is the High Court's decision which is correct.

The *Times* has written: "The working of the High Courts has been a secret ulcer in the Indian administration for more than a century, and nowhere have the symptoms been more virulent than in Calcutta." The secret ulcer referred to above is surely the independence of the High Court, which the *Times* would destroy by placing the highest tribunal of justice in the country under the thumb of the Executive. But we ask, would such a measure improve the administration of India? Unbridled power makes tyrants of even angels. Is every Anglo-Indian official so divine in character as to be above falsehood and foul play ond incapable of abusing his power? No one can dare to say that the country from which the rulers of India hail is free from chicanery, deception, pursuit of selfishness and falsehood. Even in England the Police, Magistrates and Judges are not considered above misbehaviour and unfairness, and law courts exist to exercise a wholesome control over them. In the interest of good administration it is thus absolutely necessary that these courts should be free from all subordination to the Executive. In India, however, all law courts, except the High Court, is under the control of the Executive, This makes the High Court an eye-sore to many Anglo-Indian officials. The "Anglo-Indian" and the *Times* have, therefore, become eager to destroy its isolation and independence. Never before could we believe that men could be so shameless as to be able to make such an unjustifiable and immoral demand.

We again say that there are many men possessed of high qualities of the head and the heart among the rulers of India. But that is no reoson why, in the field of politics, laws should be so relaxed as to make the cause of good government entirely dependant on their personal qualities. David Hume has said:—"It is, therefore, a just political maxim that every man must be supposed a knave." According to this principle, inculcated by such a high authority, the power of the High Court should be still more increased in order to enable it to scan and control more effectively the doings of executive officials. And the Legislature should at once move to divest the District Magistrates of the unbounded power with which the Privy Council has invested him in its judgment in the Clarke case.

CHARU MIHIR, Aug. 16th, 1913.

The High Court and the *Times'* correspondent subscribing himself "Anglo-Indian."

17. Referring to the criticisms of the Calcutta High Court which have recently appeared in the *Times*, the *Charu Mihir* [Mymenstngh] of the 15th August observes:—

The Privy Council's decision in the Mymensingh case has furnished a number of people an excellent opportunity for hurling, through the columns of the *Times*, all sorts of vituperation against our High Courts. These good folks had so long been holding their hearts in patience, but the publication of the Privy Council's judgment has opened the flood-gates of their vitriolic writings. They are deeply grieved at the persecution which Mr. Clarke has suffered, and we have no doubt that the noble sympathies of these generous people will go far to console him. But the judgment of the Privy Council will not succeed in dispelling from the minds of the people of India the opinions they have formed on Mr. Clarke's conduct in the affairs of Mymensingh and Jamalpur. The stain that has been put on his name on the banks of the Brahmaputra will not be washed away by the waters of the Thames.

The Privy Conncil is the final court of appeal in the British Empire, and as such we must bow to its decision. But the judgment has not been able to shake the faith which our countrymen have in the High Court; and, in fact, many of them still consider that the High Court's decision was more based on reason and justice than the judgment of the Privy Council is. It is to a great extent due to the High Court and its present Chief, that the fire of unrest in this

province has been extinguished, and no one but an idiot would think of slighting that tribunal. The *Times* and its correspondents are playing a very dangerous game. Their blasphemy of the High Court can never lead to good.

DAINIK CHANDRIKA, Aug. 15th, 1913.

18. Referring to the Clarke case, the *Dainik Chandrika* [Calcutta] of the 15th August says that District Magistrates ought not to be vested with such large powers as the Privy Council would grant them, and that it would be a misfortune if the independence of the High Courts were in any way reduced in consequence of the Privy Council's judgment in the above case.

The Clarke case.

NAYAK, Aug. 16th, 1913.

19. The *Nayak* [Calcutta] of the 16th August has the following on the Midnapur case :—

The Midnapore case.

"Midnapore, Midnapore, here is your Midnapore ; you have got the same grass and water that you are accustomed to ; you live on in the same darkness in which you are accustomed to live! Are you satisfied? Has your expectation been fulfilled? Have the vauntings of Babuism been successful? Has your manly spirit been maintained after four years' wrangling and fighting, in the course of which you gave your good money to other people? It is not your fault—it is the fault of your fortune—the fault of the present suicidal education and civilization. How often have we besought you not to forget one thing, namely, that you are a conquered subject people, mere raiyats under the English! No matter whether you go to Europe, turn into *sahebs*, be Barristers, Judges and Members of Councils, or affect the ways of *feringhis* by corrupting the names and titles given to you by your fathers, you are still a people conquered by and subject to the English, just as even a lion is after all a beast and nothing else." If you cross the Rubicon of a subject people, the consequence must be painful you. Will not the result of the Mymensingh and the Midnapore cases teach you this modest lesson?

How often have I told you that the English have not come here on a charitable or religious mission! They are the rulers of this country, and this country is their zamindari. And they are doing here exactly the same things as you do to keep your own estates under control, to maintain the authority of your *naibs* and *gomastas* and to punish your turbulent tenants. For this they should not be blamed. You are to-day bursting with anger against the *Nayak*, because the *Nayak* trumpets the truths about the Babu community, and would have killed it like a bug had you the power to do so. Why then should not the English be angry with you if you ventilate the defects of English rule? You are plates of unbaked earth, while the English are plates of steel, so that if you strike against the English, it is but natural that you will be shattered into pieces. A District Magistrate is a *naib* under the English Government. He rules over eight or ten lakhs of men or women. The police is under him; and if the Indians are likened to *hilsa* fish, the police is their oil. It is with this oil only that the fish are being fried. Government, therefore, requires to make the District Magistrate all-powerful, and keep the police hot like sand. You, zamindars, make your peons, *lathials* and so forth *zubbardust* with your money, or place your *naibs* and *gomastas* above the law. The English do the same thing with the object of keeping the country under control. Why should we then blame them for it? Should we blame the English for doing a thing which we, and our kith and kin, do every day?

Another thing. Do you ever help the Government in governing the country? You shun the Police and become silent at the sight of Magistrates. You visit the places of officials to gain your selfish ends. You consider your lives blessed if you can become great yourselves by deceiving *sahebs*? Why should the Government concede your prayers? This Midnapore affair has been before law courts for four years, but has the truth underlying it come out? Have those who know this truth tried to make it public? There is no mutual trust or feeling of respect between the rulers and the ruled. In this state of things the rulers are bound to make a terrific manifestation of their power. Why was the police obliged to oppress and prosecute people at Midnapur? Why did Mr. Weston, Magistrate, allow himself to be thrown into this net of oppression? Why did not the facts lying under the surface of things come out? A rumour is never started, unless there is some amount of truth in it. Why could not the Midnapur people openly say how much had actually happened at Midnapore, and how much had been added to it by

way of embellishments? When the truth did not come out, was not the powerful English Government justified in making a fearful display of its ruling power? Politically, the English cannot be blamed for their conduct.

You smite your cheeks in exultation at the name of the High Court. But I ask what is this High Court? It is a court established by the English themselves. If it can keep the dominion and rule of the English inviolate, then only will its glory manifest itself? The first duty of the High Court is, therefore, to uphold the position and greatness of the ruling race, to make the ruling power of the English inviolate. Every Judge of the High Court knows that in Bengal forty or fifty District Magistrates rule five crores of men and women, and that only one and-a-half lakhs of Englishmen rule the entire continent of India. In this state of things it will be impossible to maintain British rule in India inviolate, unless every Englishman here is endowed with the ruling power. An even-handed dispensation of justice by the High Court becomes possible only if the above principle is kept in view. In the Midnapore affair this principle was jeopardised, and none of the local authorities knew how to safeguard it. The result has been what is but natural. There is no cause for sorrow or regret in this.

We have many more things to say. As the Judges have not yet finished reading their judgments bit by bit, we are unable to finish our remarks to-day. We shall say day after day what we have got to say on the subject.

NAYAK, Aug. 19th, 1912.

The Midnapur case.

20. The *Nayak* [Calcutta] of the 19th August has the following under the heading "The Midnapore porridge":—

Different people are saying different things regarding the result of the appeal in the Midnapore case. We wrote on the subject on Friday last, and we will discuss it again to-day. Mr. Justice Fletcher decided the case in one way, and Mr. Justice Woodroffe has decided it in another. Litigation is like betting on horses, in which the man who wins laughs in joy. In the present instance, however, the victorious party are not only laughing, but some of them, the *Pioneer* and the *Journal* to wit, are asking for the dismissal of Mr. Justice Fletcher, because he sided with the Blacks and decided the case against the White Civilian. Is it possible for a Civilian to have any stain on his character? And it is a Civilian whom Mr. Justice Fletcher stigmatised, and thus lowered the English prestige. But what if we retort by saying that Mr. Justice Woodroffe should be removed from the High Court because he has cast a stain on the popular leaders of Midnapore? You speak of blameless Civilians? Very well, when the Dumraon case was going on and the Court of Wards took charge of the Raj treasury, the contents of one of the bags of money was found to be short by three hundred and thirty-three gold mohurs. There was a slip of paper inside the bag on which appeared an account of how that missing sum of a lakh of rupees had been spent. That slip was made over to a certain High Court Judge. It is rumoured that this sum of a lakh of rupees was taken by a certain high official as bribe. The affair was first ventilated in *Capital*. Is not this rumour a disgraceful one? It is no good posing as saints in the columns of newspapers, for no one can seal people's mouths. You can say that since Mr. Justice Fletcher's judgments in two very important cases have been reversed, he should resign. In reply, we will say that nearly ninety-nine and three-fourths per cent. of the decisions of Mr. Justice Chitty are reversed on appeal. Shall he then have to resign also?

But then all this talk is the product of bad blood and party spirit. And if such things be allowed to take place over the judgment in a law case, the result would be that so far from friendly feelings beirg established between the rulers and the ruled, there would only be animosity and jealousy between them. We should like to ask the editors of the White journals whether they would have danced in joy, as they are now doing, if instead of Mr. Donald Weston, it was only the Maulvi and Lal Mohan who were implicated in the Midnapur affair? It must be lucky indeed for the Maulvi and Lal Mohan that their lot was cast in with a White Civilian. Hence, one is inclined to say that what you want is, that do whatever the Civilian may choose to do, no one must find him guilty in a law court—he should always be considered above all blame—for like Princess Radha (Krishna's consort), whatever he will do cannot but be

right and becoming. Against a proposition like this we have certainly nothing to say. We make a low *salaam* to the Civilian whenever we meet him, and we make way for the White man every time we come across him. For we know very well that if we find somebody whom we can neither restrain by good advice nor control by reproach, we would play the satellite to him, turn his head by artful and fulsome flattery, and thus ruin him for ever. But the men to whom you have given high education and whom you have helped to grow as half *firinghi* and half Bengali, do not listen to our advice. They want to fight with you as your equals. Would the Mymensingh case or the Midnapore case have been instituted unless this were the case?

The outcome of the final decisions in these two cases from the two districts of Mymensingh and Midnapore will be that District Magistrates will henceforth do whatever they like, and that with impunity. We shall have nothing to be sorry for even in that. The empire belongs to you, it is you who carry on the work of administration; and you can maintain the empire in the best way you can, a subject people can have nothing to say against that. We may, however, tell you that, although almost the whole host of the thirty-three crores of our gods are asleep in this Kali era, there are at least two of them who are quite awake—one is the Sun and the other is the Earth. Any persons, who may pass a long time under our Sun in the enjoyment of ultimited powers, are sure to lose their sense of right and wrong. Any person or persons who may, while ruling our verdant mother country, become fond of adulation, are sure to sink in the mire of luxuriousness. As instances we may refer you to the Moghuls and Pathans, the Huns and Kushans, and lastly your own selves—the Civilian of the modern times. Think of the old Haileybury Civilians and the liberal ideas with which they founded this empire, and think also of the present-day Civilians who get into the service by passing a competitive examination.

Mr. Weston is now free from all stain. This is really something to be happy over, something for the ruling race to be proud of. But we ask, how is it that, in spite of the threshing out of this case which dragged on for four years, it has not been discovered how much of the Midnapore affair was true and how much of it was false? How, again, is it that out of the forty districts of which the province of Bengal is composed it was only in Midnapore that all these complications took place? Why did no difficulties arise in Howrah, Hooghly or Burdwan, or no troubles take place in Bankura, Birbhum or Burdwan; but all this fire broke out in Midnapore alone? Has the Government investigated the mystery underlying the matter? If it did, it would have been able to learn how far Mr. Donald Weston failed in his duty, how far he was guilty of negligence, and who it was that was responsible for this conflagration.

Be that as it may, we will not indulge in idle talk. For some time from now the Babus and the *Sahebs* will carry on a vigorous war of words, and newspapers will go on bringing out lengthy articles. The result will be that the mind of the educated community will be turned against the Indian Government, every act of whom will be looked upon with suspicion, and ideas which form the foundation of real sedition will become deeprooted in the minds of the people. The very clouds which Lord Carmichael is trying, by his kind and genial behaviour, to remove from the minds of the educated classes will remain there as dense as before. In fact, some wags in Eastern Bengal have already given His Excellency the nickname of a "*go-between*." We cannot say that it is only the fault in the administration that has created discontent among the people. The things that first turned the minds of the people were the mischievous writings of the Anglo-Indian press, and the mutual vituperations which often took place between Whites and Blacks. This discontent was next deepened by the setting of Musalmans upon the Hindus. The old warfare of words between Whites and Blacks has now been renewed. True, Lord Hardinge is trying it with Homœopathic medicines, but his subordinate officers are in favour of Allopathic treatment. They are of course using Homœopathic medicines, and following the instructions given by Lord Hardinge just for the sake of service; but they are applying "mother tincture" instead of diluted medicines; such indeed is the force of habit. And Lord Hardinge will really do a meritorious act if he can devise some way out of this difficulty.

We will not discuss much about the legal aspects of the Midnapore case, for that would be so much labour lost. But we are curious to know who will countervail the effects of the poison which the present situation will generate. We may here frankly say that Mr. Justice Woodroffe has failed to grasp the real state of affairs in Midnapore, and that consequently he has not been able to judge of the case impartially. Mr. Justice Digambar Chatterjee has saved the good name of the pleaders concerned in this case, and he has therefore earned our gratitude. The proverb says: "In a time of danger the wise man should sacrifice half of his interets." And Mr. Justice Digambar Chatterjee is verily a wise man.

DAILY BHARAT MITRA, Aug. 20th, 1912.

21. The judgment of the Special Tribunal has, says the *Daily Bharat Mitra* [Calcutta] of the 20th August, caused great disappointment to every Indian. The finding of the High Court, following as it does the judgment of Privy Council delivered the other day, is very heart-rending. Impression is gaining ground that the cry of Indians against unlawful doings of the officials will not be listened to anywhere. Of course Justice Woodroffe has expressed an opinion which seemed to him to be right, but the public cannot agree with him in this matter. We would, continues the paper, review the judgment at length in a special article, but we cannot refrain from noticing the savage attacks like those of hungry jackals and vultures on Justice Fletcher made by the Anglo-Indian papers ever since the judgment was pronounced, and consider it our duty to protest against them. The whole of India prays Justice Fletcher to pay no heed to such vituperations, for he has not fallen in their estimation by his judgment. The Appellate Court has reversed his judgment and subjected him to some uncalled-for and undue remarks; but the judgment has been in the eyes of Indians an example of the Judge's impartiality and love of justice. His judgment has lost none of its dignities by the judgment of Justice Woodroffe; nay, it has been an object of regard to the people. The more we reflect upon the baseness of the Anglo-Indian journals, the more do our hatred and resentment grow against them. Is there no punishment for such audacity? The fact is, many officials were burning with rage in their mind to see their high-handedness checked by the impartial findings of independent and justice-loving Judges of the High Court, and were waiting for an opportunity to disgorge their venom. The decision of the Privy Council in Mr. Clarke's case and of the High Court in the present case, have given them such opportunity. Justice Fletcher should know that his severance from the High Court would deprive it of half its dignity. He should not therefore mind the unlawful and savage writings of these papers.

The Midnapore case.

BARISAL HITAISHI, Aug. 12th, 1912.

22. The *Barisal Hitaishi* [Barisal] of the 12th August says that, on account of the weakness of the presiding officers corruption has become scandalously rife in the law-courts at Barisal. Even highly-paid clerks regularly receive bribes. Posts are sold, so much so that even a high officer recently failed to secure the appointment of a person for want of sufficient money. A sifting enquiry is required into this scandalous state of affairs at Barisal.

Corruption in the Barisal law-courts.

BIRBHUMVASI, Aug. 15th, 1912.

23. The *Birbhumvasi* [Rampur Hât] of the 15th August publishes a communicated article explaining and defending a memorandum issued by the local District Judge on the subject of appointing guardians of minor defendants in accordance with the new Civil Procedure Code. The writer takes exception to the attack made on the memorandum in a letter published by the *Birbhumvasi* in its issue of the 1st August, and says that the correspondent has failed to grasp the real significance of the memorandum. It is simply unreasonable to find fault with the memorandum, considering that the learned District Judge does not in any way mean it to be a final order passed by him. He has issued it for the purpose of ascertaining the views of the local Bar on it. The writer next deals with the different clauses of the memorandum and concludes by saying that there is nothing in it which need frighten any rightthinking person. The present District Judge of Birbhum is well-known for his kind-heartedness, and the pains he has taken in issuing the memorandum show how anxious he is to protect the interests of minors.

"The law and minors."

24. The *Hitavadi* [Calcutta] of the 16th August writes as follows:— HITAVADI, Aug. 16th, 1913.

The Second Munsif of Feni.

We have received a few complaints about the mode in which Babu Jamini Kanta Mukerjee, Second Munsif of Feni, in the Noakhali district, dispenses justice, and the manner in which he conducts himself in court. It is said that he is extremely inattentive to the business of the court. Anyone seeing him at the time he sits in court will think that he is deeply engaged in some serious thought. In fact, it has come to such a pass that he cannot fix his mind to any business for even a short time. Even after a suit has been heard for a long time, he forgets the names of the parties thereto. He flies into a passion without any cause and uses hard words towards witnesses, and during their examination suddenly becomes absent-minded and stares in other directions. When witnesses give their depositions or are cross-examined, he is found to move his hand as if he is writing. But afterwards it is found that many important things have not been written. Such conduct on the part of the Munsif is seriously interfering with the administration of justice, and is making even appeals futile. After the parties in a suit have been called, the Munsif does not wait for their pleaders being called in, but decides it either *ex-parte* or strikes it off on the ground of the fault of the parties. This strange method of administering justice has raised a loud wail among litigants throughout the Feni subdivision. The allegations are serious. If they are true, the situation calls for immediate remedy. We hope that the authorities will enquire into the matter without delay and do the needful.

(c)—*Jails.*

25. Referring to the fear of certain contemporaries regarding the Salvation Army scheme of receiving prisoners and the acceptance of the scheme by the Punjab Government, the *Weekly Narad* [Chapra] of the 12th August says it would welcome it, if it helps to reform the character of the convicts, specially as the Government of Punjab promises sympathy for any similar institution that may be prepared to undertake the work. NARAD, Aug. 12th, 1913.

Punjab Government's new arrangement.

(d)—*Education.*

26. Commenting on Mr. Montagu's speech on the Indian Budget, which "is as remarkable for its unswerving loyalty to the noble traditions and principles of the great party he ably represents, as for its comprehensive knowledge of the currents of present-day politics, historical facts, perspicuity of judgment combined with practical sympathy and enlightened interest," the *Rangpur Dikprakash* [Kakina] of the 11th August observes in an article written in English:— RANGPUR DIKPRAKASH, Aug. 11th, 1913.

Mr. Montagu and Indian education.

"The most welcome part of his interesting speech is that which dwells on the prospective educational scheme. The increase of existing schools by fifty per cent. and doubling educational expense marks the advent of an era which the Government may look upon with just pride and the people with unalloyed gratitude and unmixed joy.

"Although free and compulsory universal system cannot be introduced at present, we fully appreciate the deep solicitude for the welfare of our country that Government has shown by initiating and sanctioning this extensive scheme. It is an open secret that His Excellency Lord Hardinge is mainly responsible for this truly beneficent policy, and we cannot be too thankful for his noble gift."

27. The *Subarnabanik* [Calcutta] of the 17th August can find no fault with the decision of the Government to restrict the scope of affiliation of the Aligarh and Benares Universities to those towns respectively. This will mean that rich Hindus and rich Moslems from all parts of India will congregate at Benares and Aligarh respectively, and this will greatly lessen the SUBARNABANIK, Aug. 17th, 1913.

The Aligarh and Benares Universities.

provincial feeling among leading Indians. In time it may thus hasten the unification of India.

DAILY BHARAT MITRA. Aug. 15th, 1912.

The Aligarh and the Benares Universities.

28. The *Daily Bharat Mitra* [Calcutta] of the 15th August criticises Sir H. Butler's letter addressed to the Raja ofMahmudabad and the Maharaja of Darbhanga regarding the proposed Moslem and Hindu Universities, and says that the Muhammadans refuse to accept the Secretary of State's decision as final on the analogy of the "settled fact" of Lord Morley, although the Hindus have kept silent. The paper has nothing to say against the decision of the Secretary of State, for a beggar has no right to refuse what is offered to him, but would observe that the words in the beginning of the letter to the Raja, viz., that the scheme of the Moslem University was launched without previously consulting the Government, had better not been said at all or said in some other connection, for as they are, they obviously mean that the difficulty raised by the Government at every step now is due to this omission on the part of the Musalmans. The paper does not see much in the other two arguments. As regards the possibility of a conflict between the new and the old Universities to the depreciation of the degrees conferred by the former, the paper would argue that it will benefit the new University by raising the standard of education in it. The other argument, too, that affiliation will lower the standard of education has no force, since the University would affiliate only those colleges as would give entire satisfaction by their competence of teaching with the excellence and thoroughness of the central institution. The letter to the Maharaja of Darbhanga is very brief and resembles, in the opinion of the journal, the reply to a candidate applying for some senior post. The paper is unable to understand the attitude of the Government. If it had rested satisfied by making the affiliation rules strict, there would not have been so much discontent. The Muhammadans would not keep quiet like the Hindus, but would agitate to have the final orders reconsidered.

MITHILA MIHIR, Aug. 17th, 1912.

Ibid.

29. The decision of the Secretary of State as regards the scope of the Aligarh and Benares Universities, writes the *Mithila Mihir* [Darbhanga] of the 17th August, has caused profound disappointment to the Hindus and Musalmans alike and cold water has been thrown on the zeal with which the promoters of the two schemes commenced their work.

The hasty decision of the Secretary of State means ignoring public opinion. The scheme, however, having advanced far enough, should not be abondoned but made the best of. It is not quite improbable that the decision might be altered some day.

The reasons pointed out by Sir H. Butler that have led to the decision announced are not altogether to be ignored. They should be considered with an open mind.

DAILY BHARAT MITRA, Aug. 18th, 1912.

Ibid.

30. The communication of the Government of India regarding the Hindu and Moslem Universities has given pain to the Indians, says the *Daily Bharat Mitra* [Calcutta] of the 18th August. It has blighted the high hopes once cherished by the leaders of the movement. There is now no chance of the objects of these institutions being attained. Any further endeavours in the matter would be mere waste of labour. After giving a history of the Hindu University movement from its inception in 1904, the paper says that the subsequent changes and the restrictions now sought to be imposed are fatal to the very aim and object of the proposed institution.

HINDI BANGAVASI, Aug. 19th, 1912.

Ibid.

31. By limiting their scope the Government of India, says the *Hindi Bangavasi* [Calcutta] of the 19th August, have placed a great impediment in the way of the development of the Hindu and Moslem Universities. Two beautiful sweet-singing birds had prepared themselves to soar high in the sky but the Secretary of State has arranged to put them in a cage.

DAILY BHARAT MITRA, Aug. 21st, 1912.

Ibid.

32. Giving the history of development of the scheme of a Hindu University the *Daily Bharat Mitra* [Calcutta] of the 21st August points out how the promoters had to concede one point after another in receding from the original idea, and, when they were about to see it being carried out at last in its modified form, how a bolt from the blue, in the shape of Sir H. Butler's letter hurled by the

Government of India, has blighted the hopes of the Hindus as well as the Musalmans and cooled the ardour of the promoters of the two Universities.

The Musalmans are vigorously protesting against the decision of the Secretary of State, the paper continues, and the Hindus too, to be sure, will do the same. We request and urge the University committee to protest against the decision in strong terms, insisting upon the reconsideration of the matter by the Secretary of State. Sir H. Butler says in his letter that the decision must be accepted as final. Well, if a decision which has rent the heart of every Hindu and Muhammadan can be regarded as final, if the British Government is determined to trample under foot the prayer of the entire community, if England has altogether forgotten the importance of public opinion, if the English mind is now devoid of the magnanimity of admitting an error, and if the liberal party in power has made up its mind to give unnecessary pain to the subject people, the Indians will of course take the decision as final and will come to the conclusion that it has become impossible to obtain justice even from the Liberals.

We do not think that our prayer will be rejected. Those who in the face of numerous difficulties have decided upon giving Home rule to Ireland prompted by the sole consideration of justice will surely not hesitate to do a little act of justice to us; those who are incurring heavy loss of millions in saving China from the evil of opium-eating, will never place an obstacle in the way of religious education of their own subjects; those who, slighting the frowns of the wealthy and influential landlords, have made provision for the subsistence of the poor labourers in adversity and in old age will, under no circumstances, hold us back from the pursuit of learning. This is the belief of the Hindus as well as Muhamadans. But if unfortunately for India and her sons, Lord Crewe will not listen to our prayer, the Indians will feel highly grieved no doubt, but will not give up their hopes altogether. We do not want things piecemeal, and shall be satisfied only when we have got the whole; but shall never follow the impolitic policy of rejecting even the smallest portion of what we want. The Hindus fully realize the principle laid down in the proverb, "One who leaves a half and runs after the whole, is doomed." Wisdom lies in taking what is obtainable even if it be a fraction, and then fighting for the remainder. It would make the fighter's side stronger and the opposition side as much weaker.

Lord Crewe says that his decision will benefit us in the long run. But his Lordship alone knows how. In reply to the address of the Calcutta University, His Majesty the King-Emperor was pleased to say that such education was needed in India as would make the students men of character. But this is impossible without religious education, which the Government of India cannot impart. Will the colleges at Aligarh and Benares alone be able to give religious education to the whole country? Let Lord Crewe answer.

The Moslem University of Aligarh.

33. The Government order that the benefits of the Benares and Aligarh universities would be localised in those two places only has, says the *Almudabbir* [Bankipur] of the 12th August, come down upon the Muhammadans like a bolt from the blue. The Muhammadans all over India who have subscribed money for the University were in the hope that Aligarh would be the centre of their University while other colleges in different places would be affiliated to it. The Muhammadans should not willingly accept this order of the Government. They should go on repeating their prayer to the Government, which, being just, would some day grant it. It is said that the order is the result of the new policy of the Secretary of State for India. If so, and since the Under-Secretary is likely to visit India very soon, the Muhammadans should go on making their request and giving reasons for their demand. The Government has not assigned any reason for their order. Had the Government given any reason for it, the public would have had an opportunity to consider it. If after mature deliberation the reason appears to be strong, the public would thankfully submit to it. The Government should know that the majority of those who have subscribed money for the University belongs to the poor class. By confining the benefits of the University to Aligarh, rich men alone would be benefited. As the Muhammadans have long been under the impression that the Government desires to prevent the poor

ALMUDABBIR, Aug. 12th, 1913

people from receiving higher education, the present policy of the Government is not likely to produce any good result in the country.

NAMA-I-MUQADDAS HABLUL MATIN, Aug. 12th, 1912.

The Moslem University of Aligarh.

34. In continuation of its article on the Moslem University already reported (*vide* Page 942, Para. 23), the *Nama-i-Muqaddas Hablul Matin* [Calcutta] of the 12th August says that the reply of the Government has created despair in the Moslem leaders, who met at Lucknow on the 12th August to express their disapproval of Lord Crewe's decision, and sent in a representation, though with no chance of success.

The article concludes with a translation of Sir Butler's last letter on the subject, and the Hon'ble Sir Raja Muhammad Mahmud Ali Khan's reply thereto.

DAILY BHARAT MITRA, Aug. 17th, 1912.

Muhammadan reply to the Government letter on Moslem University.

35. The *Daily Bharat Mitra* [Calcutta] of the 17th August approves of the reply given by the Raja of Mahmudabad to Sir H. Butler's letter on the Moslem University, and considers the courage shown by the Muhammadans in sending such a reply simply commendable. Sir H. Butler's letter shows that Government does not trust even the Viceroy, and therefore declines to appoint him to be the Chancellor of the Moslem University whose powers are to be reserved to the Government of India, simply because Civilian influence will be supreme in the latter, and a well disposed Viceroy will not be able to do anything favourable to the University in his capacity as Chancellor.

RANGPUR DIKPRAKASH, Aug. 11th, 1912.

Expansion of education in India.

36. In a Bengali article on the expansion of education in India, the *Rangpur Dikprakash* [Kakina] of the 11th August suggests that the Government should encourage technical education in India, the absence of any adequate arrangement for which now compels Indian students to go to foreign countries. This is, however, a thing which very few of them can afford to do; and it will, says the paper, serve no useful purpose if only a few young men receive technical education. The journal also hopes that the scheme of educational expansion foreshadowed in Mr. Montagu's budget speech, will include the advancement of female education. The article concludes by requesting the Government to improve the sanitation in the villages of this country, for education imparted to a people who are not in the enjoyment of health will do them no good whatever.

MIDNAPORE HITAISHI, Aug. 13th, 1912.

Pay and pension of *Pathsala* Pandits.

37. The *Midnapore Hitaishi* [Midnapore] of the 12th August publishes a translation of the portion of Mr. Montagu's budget speech in which he deals with the subject of Indian education, and remarks that what the Under-Secretary of State for India has said regarding the pay and pension of *Pathsala* Pandits will be hailed with joy by the whole country.

MOSLEM HITAISHI, Aug. 16th, 1912.

The Moslem Boys' School in Macleod Street.

38. The *Moslem Hitaishi* [Calcutta] of the 16th August complains of the insanitary condition of the house in which the Moslem Boys' School in Macleod Street in situated. It is a wonder how the 250 boys who study in that school, manage to go on with their studies in that house with its insufficient accommodation. Such things would never have been possible in a Government school like this, if the inspecting officers had brought the matter to the notice of Mr. P. Mukerjee, the Inspector of Schools, Presidency Division, who is always anxious to promote Muhammadan education. The paper invites Mr. Mukerjee's attention to the matter.

STAR OF INDIA, Aug. 9th, 1912.

The Patna Law College.

39. Seeing that only one candidate passed the last B. L. examination from the Patna Law College, the *Star of India* [Arrah] of the 9th August attributes the bad result to the inability of the new Hindu Professors appointed on the recommendation of the Principal, Babu Atma Ram, in places of the late Maulvi Manzar, Vakil, and Mr. Muazzam Ali, Barrister-at-Law. The vacancies, says the paper, should have been filled up by Muhammadans: but, on the advice of its contemporary the *Bihari*, who contended that the posts had once been occupied by Muhammadans and should therefore now go to Hindus, the Principal in a spirit of race partiality did not consider the applications of able pleaders, and recommended Hindu ordinary Vakils for the posts, and the Government relying on him appointed them as Professors. The result is that the condition of the

college is getting worse. The paper apprehends that in case of any of these Professors vacating the post, its contemporary the *Bihari* will again suggest the appointments being given to Hindus, this time, on the ground of their having been previously held by Hindus. The result will be that the Government Law College of Patna would no doubt become an institution for Hindus. The paper asks for an inspection of the college by an able officer who should see how education is imparted in it by the Hindu Professors.

DAINIK CHANDRIKA, Aug. 15th, 1912.

The Sibpur Engineering College.

40 Referring to the proposed transfer of the Sibpur Engineering College to Dacca, the *Dainik Chandrika* [Calcutta] of the 15th August sarcastically remarks that Survey will perhaps be taught in the jungles of Madhupur, or the hills and rivers of Tippera and Chittagong. The will of the authorities be done.

SAMAY, Aug. 16th, 1912.

The Bolpur School.

41. The *Samay* [Calcutta] of the 16th August is glad at the withdrawl of the circular issued by the late Government of Eastern Bengal and Assam, prohibiting Governments servants from sending their sons to the Bolpur School of Babu Ravindranath Tagore.

TIRHUT SAMACHAR Aug. 15th, 1912.

Educational policy of the Muzaffarpur District Board.

42. The *Tirhut Samachar* [Muzaffarpur] of the 15th August regrets the action of the District Board of Muzaffarpur in reducing its allotment for primary education, the result of which has been a reduction of schools and the allowance of teachers. The attention of the Educational authorities has been drawn to the anomaly of having so many Inspectors for so few schools as a result of the measure adopted by the Muzaffarpur District Board.

NAYAK, Aug. 15th, 1912.

Dr. P. C. Ray.

43. Referring to the enthusiastic welcome accorded by students to Dr. P. C. Ray on the occasion of his return from England, the *Nayak* [Calcutta] of the 15th August regrets that Dr. Ray is still vegetating in the Provincial Service. Government ought not to think that it has done its whole duty by appointing the Public Service Commission, but should at once promote Dr. Ray to the Indian Service if it has any regard for merit.

KALYANI, Aug. 7th, 1912.

Rai Saheb Isan Chandra Ghosh.

44. The *Kalyani* [Magura] of the 7th August is glad to see Rai Saheb Isan Chandra Ghosh promoted to the office of Additional Assistant Director of Public Instruction in Bengal.

(*e*)—*Local Self-Government and Municipal Administration.*

BASUMATI Aug. 17th, 1912.

The connection between malaria and the silting up of rivers.

45. The *Basumati* [Calcutta] of the 17th August considers as dissapointing Lord Carmichael's reply to the address presented to him at Noakhali, on the point of improving the condition of *khals* and rivers in Bengal in the interest of sanitation, and says:—

His Excellency said:—"The drainage of the country and the connection between malaria and the silting-up of the *khals* is a very difficult question, and not one on which, as far as I can judge, any one can speak yet with absolute certainty. Endeavours are being made to tackle it in Jessore, and we must wait for the results of the work here before we go on to tackle it on a large scale in many districts at one time." Lord Carmichael may have doubts about the existence of an intimate connection between malaria and the obstruction caused to drainage by the silting-up of *khals* and rivers, but the scientific community is unanimous on the point. Common sense also says that silting-up of rivers and *khals* means defective drainage; defective drainage means stagnation of water; stagnation of water means decomposition of vegetable matter and breeding of anopheles mosquitoes in it; and breeding of anopheles mosquitoes means spread of malaria. Of yore, when Italy was visited by a terrible plague of malaria, great relief was obtained by improving the drainage of the country. The same thing has happened in modern times in Cuba, Ismailia and the West Indian Archipelago also. Formerly, Bengalis used to consider it a sin to bring the banks of a river under cultivation, and they were right, for cultivation loosens the soil so, that the rains can easily wash it into the river. But now unhappily the old idea is ridiculed as a

superstition, and banks of rivers are regularly brought under cultivation. This, and the steeping of jute in rivers, in the course of which large quantities of earth are thrown into them, are two of the main causes of their being si'ted-up.

Lord Carmichael has said that the result of the improvement of the Bhairab, will decide whether similar improvements should be carried on in other rivers also. We are, however, of opinion that the Bhairab being only one of many silted-up drains in the Jessore district, its improvement without the improvement of the others will not appreciably improve the health of the district. His Excellency ought therefore to have readily acceded to the prayers of those who want an extension of the provisions of the Sanitary Drainage Act to all silted up rivers and *khals*. It is high time that the authorities should awake to the urgency of the situation.

KHULNAVASI, Aug. 17th, 1912.

Jute-steeping in the Betna.

46. The *Khulnavasi* [Khulna] of the 17th August publishes a letter complaining of the serious menace to public health involved by the practice of steeping jute in the Betna or Betravati river. The matter has been made the subject of repeated complaints in the Press, without the notice of Government having been apparently attracted to it so far. In the meantime the season is again approaching when jute will be steeped in it, and its waters rendered unfit for drinking purposes. Indeed, even the fish in it will then die. This scarcity of drinking-water will bring about epidemics of Malaria, Cholera, Dysentery, etc.

In a foot-note the editor notes that the District Board of Jessore has issued orders prohibiting the steeping of jute in the Betna, the Bhairab and other streams. The editor hopes the Khulna District Board also will follow suit.

MUHAMMADI, Aug. 16th, 1912.

Steeping of jute in a river in Basirhat.

47. The *Muhammadi* [Calcutta] of the 16th August dwells on the injury that is being caused by the steeping of jute in the Sonai, a small river within the Basirhat sub-division of the 24-Parganas district. This river is the only source of water-supply to about 15 villages. But steeping of jute makes its water altogether unfit for use, and even poisonous for some months every year. Formerly, people were punished by the Subdivisional Officers for steeping jute in this river. For many years proclamations signed by the Subdivisional Officer for the time being, used to be annually put up in market, places prohibiting this practice. But now-a-days nothing of the kind is done, and seeping of jute in the river goes on freely, in spite of the fact that the owners of the river and their *jalkar* tenants are opposed to it. The attention of the District Magistrate, the Subdivisional Officer and the District Board are drawn to the matter.

DAILY BHARAT MITRA, Aug. 17th, 1912.

Adulteration of food articles.

48. Referring to the passages regarding adulteration of food-stuffs and the measures necessary to prevent it in the annual Adminisrtation Report of the Calcutta Corporation, the *Daily Bharat Mitra* [Calcutta] of the 17th August says that the legislation on the lines of the English Act, as recommended by the Corporation, would not be enough to check the evil. Provision will have to be made to show how to test whether an article is adulterated. Besides that, a declaration that a certain man sells adulterated stuff should not make him immune from punishment. The principal articles of food should on no account be allowed to be sold when adulterated. Provision should be made to make the retail sellers also liable to punishment for selling adulterated articles. In fact, two measures are necessary, viz , (1) heavy punishment and (2) proper arrangement for detecting adulteration.

MOSLEM HITAISHI, Aug. 16th, 1912.

The College Square Tank.

49. The *Moslem Hitaishi* [Calcutta] of the 16th August does not approve of the idea of filling up the College Square Tank and making it into a playground for boys, as that would deprive a large number of persons of the locality of the only place where they could take their constitutional, to say nothing of the religious preachers who come and lecture in the Square quite frequently.

SANJIVANI, Aug. 15th, 1912.

Hindu and Musalman Commissioners in the Serajgunj Municipality.

50. The *Sanjivani* [Calcutta] of the 15th August writes :—

The election of Commissioners to the Serajganj Municipality took place nearly five months ago, but it is strange that the names of the elected Commissioners have not yet been gazetted by

the Government. Out of the six Commissioners to be nominated by the Government, Mr. Lloyd recommended the names of four Hindus and two Musalmans. This did not satisfy some local Musalmans and they appealed to the Government against Mr. Lloyd's decision, with the result that the nominations have not yet been made. Mr. Lloyd has of late been transferred from Serajganj, and it is rumoured that the Government has asked the present Magistrate to send up the names of five Musalmans and one Hindu. This the Magistrate has done, but the gentlemen whom he has recommended may almost be said to be illiterate when compared with those selected by Mr. Lloyd. It is the English and Hindu merchants of Serajganj who have brought the town to its present prosperous condition, and, saving a few, there are no educated men among the Musalman inhabitants of the town. It is, therefore, rather difficult to appreciate the justification of having an equal number of Hindu and Musalman Commissioners in the Municipality. Of the elected Commissioners, eight are Hindus and four Musalmans; and if the Government nominates one Hindu and five Musalmans there will be nine Hindus and nine Musalmans on the Municipal Council. And as we have said above, this is hardly proper.

It is a pity that attempts are noticeable of creating differences between Hindus and Musalmans in schools, colleges, Legislative Councils, and in fact almost everywhere. Instead of both the communities being taught to consider each other's interests as interdependent, various endeavours are being made to make them think that what is good for the one is bad for the other. Elections to the municipalities should be based upon abilities and not upon the question of race. Where the number of competent Musalmans is larger than that of Hindus, Musalmans should be elected and nominated even if a single Hindu cannot with fairness be taken. If, again, at any place no deserving Musalmans are available, all the Commissionerships ought to go to the Hindus. We all expect that, during Lord Carmichael's administration of the province, nothing will be done to widen the gulf between Hindus and Musalmans, and that the Government will teach both the communities to live in friendship with each other. Let the Government educate and raise those that are backward, but do not let public business suffer by being entrusted to unworthy hands.

(*h*)—*General.*

51. The following is a full translation of a memorial, submitted to His Excellency the Viceroy, which is reproduced in the *Bangavasi* [Calcutta] of the 17th August:— BANGAVASI, Aug. 17th, 1912.

A memorial from the people of Manbhum.

To

His Excellency Lord Hardinge,

Viceroy and Governor-General of India.

We, the inhabitants of Manbhum in the Chota Nagpur Division, humbly beg to state that we have recently been placed in the Province of Bihar and Orissa. We are not yet aware whether any decision has been arrived at with regard to the memorial, written in English, which we submitted to Your Excellency some time ago. The matter is, to our knowledge and belief, still under your Excellency's consideration.

In the memorial above referred to, we stated that most of the inhabitants of Manbhum were Bengalis and that the only language current here was Bengali. We further submitted that unless the district of Manbhum were included in the Province of Bengal, the people of Manbhum would be inconvenienced in various ways.

It is only a short time that we have been placed in the Province of Bihar and Orissa, bu' we are already suffering from many kinds of inconvenience.

Hindi money order forms have already been in use in the post offices, and some Bihari and Oriya officers have been brougt into the local offices and courts. We also hear that Bengalis will not be admitted to any posts which may fall vacant, if Bihari or Oriya candidates are available.

The court language of the Manbhum district is still Bengali. But we apprehend that after a time the District Magistrates, Judges, Deputy Magistrates, Subordinate Judges, Police Superintendents and others who will come to the district will be ignorant of the Bengali language, and this circumstance, though it may not make the work of the courts altogether impossible, will render it very difficult and also injure the interests of litigants.

Unless the District Magistrate and the Superintendent of Police know Bengali, they will never be able to mix with the local people and to obtain first-hand information of their wants and grievances

All classes of people here receive their elementary education in Bengali. So, if Manbhum remains in the Province of Bihar and Orissa, primary education will be handicapped very seriously, for the people will never be able to give up their mother-language and be educated in Hindi.

In no district in Bihar and Orissa, excepting Manbhum, is there any school or college where Bengali is taught, and so, we are afraid, high education will be handicapped in various ways in Manbhum, and the people will gradually move backward rather than forward in the path of progress.

As regards commerce and trade, Manbhum is far more in advance than the rest of the districts of Chota Nagpur. And this great progress, we venture to believe, would never have been possible if Manbhum had not been a part of Bengal In fact, it is the capital and labour supplied by Europeans and Bengalis which are responsible for the maintenance of the coal and other mining industries of Manbhum. If, therefore, Manbhum were now to remain cut off from Calcutta and Bengal, the promoters of these industries and the people of Manbhum as well, would be greatly inconvenienced, and the future commercial development of the district would suffer.

The people of Manbhum are quite different from those of the other parts of Chota Nagpur as regards their manners, customs, religion, system of marriage, and habits of life, and have no affinity with them either individually or racially. The Sonthals of Manbhum are totally a distinct people from the Sonthals of Ranchi, Hazaribagh and Singhbhum, but have many points of similarity with the Sonthals of Bankura and Burdwan.

The general classes of the people of Manbhum have much in common with the inhabitants of Bankura, Burdwan, Midnapur and Birbhum and are connected with them by ties of marriage and friendship. Besides, they all speak the same language and follow the same manners and customs as the people of Manbhum, who, therefore, enjoy their sympathies and help in everything. And this is a fact which has been proved by deeds. But such is not the case with the people of the other districts of Bihar, Orissa or Chota Nagpur, who consider the inhabitants of Manbhum as foreigners, and have therefore no sympathies for them.

The tenancy system of Manbhum had always been quite different from that obtaining in other parts of Chota Nagpur, it was only in December 1909 that the Chota Nagpur Tenancy Act was introduced into this district against the will of the people. An impartial enquiry, however, is bound to show the injury which this has done to the people of Manbhum even within this short time.

Before Manbhum was created as a district, all its parts used to be included in Midnapur, Burdwan or Birbhum, but it had never anything to do with any district in Chota Nagpur. Certain portions of Manbhum have again been placed under Burdwan and Bankura.

When Lord Curzon, the then Viceroy and Governor-General of India, first proposed to partition Bengal, he intended to place Manbhum under Bengal and the other districts of Chota Nagpur under the Central Provinces.

In these circumstances, we venture to think that the inclusion of Manbhum in Bengal will do considerable good to its people and further their advancement. Otherwise, we are afraid, they will have to suffer a good deal of loss and inconvenience. We, therefore, humbly pray that Your Excellency may be pleased to give the matter your careful consideration and place Manbhum under Bengal. This much is our submission to Your Excellency.

52. The *Chara Mihir* [Mymensingh] of 13th August complains of the removal of the postal letter-box, which was attached to Babu Umes Chandra De's house at Chatutia (in Tangail), from that place to Bhengula. This has been causing great inconvenience to this village and seven or eight others adjoining it. The matter was reported to the Superintendent of Post Offices at Pabna, and then to the Postmaster General, but as yet to no effect. This letter-box was placed at Chatutia by the then Superintendent of Post Offices about seven years ago, and there could have been no justification for its removal to Bhengula; especially, the people of Bhengula never wanted a letter-box but a post office. And even if a letter-box were so urgently necessary for Bhengula could not a new one be brought and fixed up there instead of depriving Chatutia of its box? The postman is to come to Chatutia twice every week, but he does not do so regularly. During the hot weather our letter-box used to be cleared by a "runner", and during the four months of the rains the postman used to do this twice every week This village is two miles distant from Jhawail and a mile and a half from Nagda-Simla. Hence the local public have now to suffer from a good deal of hardship, especially as all the surrounding parts are under water owing to the rains. Becharam Babu, the previous Postal Superintendent, had granted a special letter-bag to Umesh Babu, but though that bag used to carry at least five to seven letters every, day as can be verified from the returns at the post office at Jhawail, it has been discontinued along with the letter-box. The paper invites the attention of the Director-General of Post Offices in India to the matter.

A postal complaint from Chatutia (Tangail).

CHARU MIHIR, Aug. 13th, 1912.

53. The *Daily Narad* [Chapra] of the 14th August has come to know that any letter posted at Hathwa and addressed to a newspaper is forwarded by the Postmaster to the Diwan of the State, when it is destroyed.

A complaint against the Postmaster of Hathwa.

DAILY NARAD, Aug 14th, 1912.

If the rumour is true it is a matter of great regret, says the journal, and hopes that the Postmaster-General will make a sifting inquiry into it.

54. The *Sanjivani* [Calcutta] of the 15th August writes that when the Hon'ble Maulvi Shams-ul Huda visited Barisal, he was received at the steamer ghât only by a head constable and a few constables. The Superintendent of Police was not present, and the paper thinks that he should be asked to explain his conduct. When the Maulvi Saheb went to inspect the local jail, he was escorted by a Deputy Magistrate, and when he visited the civil and criminal courts, many of the Magistates and Judges were absent from the courts. The paper asks, what is the meaning of all this insult?

Alleged insult to the Hon'ble Maulvi Shams-ul Huda at Barisal

SANJIVANI, Aug. 15th, 1912.

55. The *Pallivarta* [Bongong] of the 13th August speaks highly of the manner in which Sir William Duke freely talked with tradesmen and shopkeepers while recently visiting *incognito* a business quarter of Chittagong town.

Sir William Duke conversing with shopkeepers and tradesmen of Chittagong.

PALLIVARTA, Aug. 13th, 1912.

56. Speaking highly of the almost divine goodness of Lord Carmichael, as evidenced by his indefatigtable efforts to gain personal knowledge of the condition of the country by visiting slums and market-places and talking with common people and humble shopkeepers, the *Samay* [Calcutta] of the 16th August says:—

Lord Carmichael.

SAMAY, Aug. 16th, 1912.

We know that a foreign rule, however impartial and benign must, of necessity, be a repressive rule; still people will sing the praise of the ruler who will not allow this rule to be unnecessarily hard and will show active sympathy with them. The hearty thanks and sincere gratitude of all Bengalis are due to Lord Carmichael for his innate generosity and courtesy. What a contrast he presents to hard and arrogant rulers like Lord Curzon and Sir B. Fuller!

57. Referring to the visit which Lord and Lady Carmichael recently paid to some shops in Dacca, the *Pallivarta* [Bongong] of the 13th August says that this act on their Excellencies' part will be written in letters of gold in the history of Bengal.

Lord Carmichael's visit to shops in Dacca.

PALLIVARTA, Aug. 13th, 1912.

58. Referring to the reply of His Excellency the Governor to the address presented to him at Comilla, which was marked by His Excellency's usual courtesy, the *Hindi Bangavasi* [Calcutta] of the 19th August is glad to

Lord Carmichael's concern for the wants of the people.

HINDI BANGAVASI, Aug. 19th, 1912.

particularly notice the remark of His Excellency that he was willing to hear the wants and grievances of the people, though he could not give them all they wanted. What remains then to be desired, asks the journal, when a ruler makes it a point to listen to the the wants and grievances with attention?

CHARU MIHIR, Aug. 13th, 1913.

59. The *Charu Mihir* [Mymensingh] of the 13th August writes:—

Lord Crewe's interpretation of autonomy in India.

We are surprised to find the twisted interpretation which Lord Crewe has given to the expression "provincial autonomy" used in the Delhi despatch. The meaning of the words is as clear as anything, and one is inclined to think that Lord Crewe has altered the sense simply to please Lord Curzon and others, who have been up in arms against the Government of India ever since the Delhi changes were announced. We must, however, say that his Lordship has not acted wisely in the matter. The people of this country will never accept his interpretation of the despatch, and his anxiety to proclaim to the world what is really meant by "provincial autonomy" must have made the Conservatives laugh in their sleeves. Lord Crewe says that any union of the English with the divers races which form the Indian population is an utter impossibility. We admit that there is a good deal of difference between the East and the West, but we never thought that the narrow ideas enunciated by Kipling would ever guide the policy of English statesmen. Various agencies are at work, slowly but steadily, to bring about a fusion between the different peoples of India, and we fully agree with Mr. Montagu when he says that the union of the English and the Indians is not at all impossible. Lord Crewe no doubt echoes the opinions of Lord Morley who was not at all in favour of *Swaraj*, which, he (Lord Morley) said, could never be established in India. But so was the case with the present awakening in Asia, which no one had ever dreamt of before. Lord Crewe's cruel remarks will not make us give up our aspirations. The agitation for self-government which India has started is bound to be successful.

RANGPUR DIKPRAKASH, Aug. 11th, 1913.

60. In an article, written in English, under the heading "Lord Crewe's latest ban," the *Rangpur Dikprakash* [Kakina] of the 11th August takes exception to his Lordship's proclaiming the "startling doctrine of the eternal exclusion of Indians from the legitimate and natural right of British subjects to self-government under British suzerainty, which springs from a racial antagonism of the most exclusive type". The paper characterises this doctrine as one "whose selfishness is only equalled by its infamy", and says that it is inconceivable that after all the "solemn pledges, Royal pronouncements, Parliamentary Charters of our rights and status, and above all, after our prolonged connection with Britain, the motherland of freedom, liberty and equality, and a century of English education, we are to pusillanimously resign ourselves to the ban uttered by Lord Crewe in a moment of singular spirit of obscurantism and retrogression, unworthy alike of himself and the great nation he represents, to the peoples of the Indian Empire."

Ibid.

Continuing, the journal observes:—

"His Lordship's extremely futile and vain attempts, repeated again on the same occasion under review, to turn, twist and strangle the third paragraph of the famous Despatch of August last, was equally unfortunate and unbecoming. This memorable Despatch, which is a State document of the most vital importance to us, is regarded over and above as a clear manifestation of Divine will and shall ever be a sheet anchor, along with the late Queen's proclamation of our just rights and privileges. Anyone who attempts making light of these sacred Charters and dares to trifle with the legitimate aspirations and the natural rights of the children of the soil, cannot possibly realise the gravity of the consequences such a line of conduct is likely to lead to. For we cannot imagine anything more disastrous to the interests of good government than the loss of the deep faith and confidence the people have always been accustomed to place in the honour of a British word and the sanctity of a British pledge."

But the paper does not think that such a thing will ever be possible, and observes, "the day, we feel convinced, is sure to come in spite of such gloomy prophecies as Lord Crewe is in the habit of indulging in, when, we dare say, the sturdy and honourable sons of Britain will only be too happy and proud to

restore us our freedom and redeem their promise by raising us to the status of a self-governing nation and incorporating India in the grand system of Imperial federation."

The article concludes with the hope that "his Lordship will no more so unnecessarily and thoughtlessly inflict deep wounds on the proud descendants of the Aryan races of India", and that he will "follow the sound advice of Lord Courtney," which is to "leave the solution of future problems on the knees of the gods."

Kalyani, Aug 7th, 1913.

61. The *Kalyani* [Magura] of the 7th August writes that Extremists have always held that controversy about what paragraph 3 of the despatch of August 25th means is futile. If we are to have self-government we must get it by our own efforts. For particular Englishmen, even though they might intend granting us self-government, would be thwarted by the more evil-minded of their countrymen, as the terms of the Queen's Proclamation of 1858 have not been observed in practice. In the meantime, Indians are sorry beyond measure to see Lord Crewe saying that India is never to have self-government. His Lordship has brought disgrace on the English name by being an advocate of liberty at home, at the same time that he refuses liberty to people abroad.

Lord Crewe's interpretation of autonomy in India.

The lesson of it all is that Indians must actively bestir themselves over this matter from now. Let them cease to look to others for help. Let them make legitimate use of the powers they possess. Let arbitration panchayats and primary schools be established in every village by unofficial organised effort, and sanitary improvement promoted by the same agency. Steps must first be taken to prevent our physical deterioration. Next, education must be promoted and social evils cured. Care must be taken to prevent communal ill-feeling from arising. If we work on these lines with our own unaided efforts perseveringly, self-government is bound to be granted to us in time. None can resist it.

Daily Narad, Aug. 16th, 1913.

62. To those who dare to ask Government why it is not making full efforts towards their national development the *Daily Narad* [Chapra] of the 16th August answers by means of a counter-question, viz., Why our ancestors left us a legacy of so many shortcomings? Why did they make so little effort towards universal education and social reforms, and what are you yourself doing to make up your shortcomings? We want Government to introduce political reforms in the country but social reforms must precede them to ensure success.

Improve yourself before asking for political rights.

Basumati, Aug. 17th, 1913.

63. Referring to Mr. Montagu's speech on the Indian budget, the *Basumati* [Calcutta] of the 17th August says:—

Mr. Montagu's Budget speech.

To our mind the national spirit which has awaked in India is the result of the present economical condition of the country, and the pursuance of a repressive policy by the Government. The more this repressive policy will be persisted in, the stronger will this spirit be. To check this spirit or to guide it in the right path, it is necessary to have recourse to methods of conciliation. Mr. Montagu has, therefore, rightly said that a stemming of the progress of the Indians "could only be achieved by repression, which would be a calamity-producing blunder." Repression can drive agitation underground for only a short time, after which it reveals itself in a fearful aspect. The spirit of anarchism which reared its head in Lord Minto's time, was the effect of the repressive policy which Lord Curzon had followed. Lord Minto tried to suppress it by means of repression but failed. It is the conciliatory policy of Lord Hardinge and the Royal visit which have driven away sedition and lawlessness from the country. The spirit of nationality which now exists in India is a lawful one, and consists of a desire to acquire rights by constitutional means, through the help and grace of the rulers. The Indians want food, water, education, health, courteous and sympathetic treatment. The Under-Secretary's pronouncement on the educational policy of the Government is hopeful, but this speech gives no indication of the manner in which it will be carried out.

HITAVARTA, Aug. 9th, 1913.

64. The *Hitavarta* [Chittagong] of the 9th August points out that while Lord Crewe is saying that India is never to have self-government, his subordinate Mr. Montagu is filling our hearts with hope by drawing captivating pictures of the union of the East and the West. We do not know whether to laugh or to weep at this political will-o'-the wisp. We can only go on cherishing hope.

Mr. Montagu and Lord Crewe.

STAR OF INDIA, Aug. 9th, 1913.

65. The *Star of India* [Arrah] of the 9th August is glad to learn that the Indians will henceforth have a larger share in the public services of the country as announced, though indirectly, by Mr. Montagu in his speech in connection with the Islington Commission, the members of which are sure to go fully into the conditions of the services in India, specially Mr. Gokhale, Sir T. Morrison and Mr. Madge who will, besides giving a full account of the condition of the Hindus and Musalmans, display their best ability in discussing questions regarding University education.

Indian Public Service Commission.

The paper does not approve of the appointment of Mr. Justice Abdur Rahim to the Commission, as he will be missed in the Madras High Court for some time, and moreover, he being a Government servant, is not expected to fight the cause of the Muhammadans against the Government. The paper, therefore, suggests that an independent Muhammadan like Sir Aga Khan, who would never hesitate to boldly represent the grievances of the Muhammadans, would be a suitable man. But one representative is not sufficient, and it is therefore advisable to elect one Muhammadan from each province, who should be permitted to submit his report and opinion. In this way the Secretary of State can know all the difficulties of the Indian Muhammadans; otherwise this Commission would prove as useless as the Police and Public Service Commissions.

The Commission, the paper hopes, will call for independent evidence and not rely entirely on the statement of Divisional Commissioners and Collectors.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 15th, 1913.

66. Referring to Mr. Montagu's reply to Mr. McCall's question on the Hoti Mardan case, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 15th August says:—If even in spite of the clear finding of the Bombay High Court to the effect that the Khan had been arrested and sent up for trial without complaint and that the whole case was a flagrant instance of the utmost irregularity and *subberdasti*, Lord Crewe thinks that the authorities of the North-Western Frontier Province were right in doing what they did, we have nothing to say.

Hoti Mardan case.

DAILY BHARAT MITRA, Aug. 14th, 1913.

67. The Indian proverb that a poor man's wife is everybody's sister-in-law, says the *Daily Bharat Mitra* [Calcutta] of the 14th August, is applicable to the Hindus of the present day, for the whole world hurls abuses down on them. Even James Mill who ate the salt of the Hindus, has traduced them and condemned their philosophy. Drinking wine is altogether forbidden to the Hindus and Musalmans, and history proves that the number of those addicted to liquor was very small during the Marhatta rule. The excise revenue (figures quoted) for the period from 1874-75 to 1912-13 shows that drinking is increasing under British rule, and the revenue has increased to five times to what it was in the beginning of the above period.

A new charge.

A deputation consisting of Messrs. Gokhale, Dev Prasad Sarvadhikary and some English gentlemen and ladies waited upon Lord Crewe in this connection, but the reply which Lord Crewe thought fit to give will cause pain to every thoughtful man. The paper cannot restrain laughter to read the reference by Lord Crewe to the constitution and organization of the Indian communities, and likens it to that of a man seeking for his missing camel in an earthen pot.

Many charges have been brought before this, against the Hindu society and its caste system, but the charge of its encouraging drinking brought by Lord Crewe is altogether a new one and quite groundless. No one has a right to traduce the Hindu religion, not even the Secretary of State. Where are the leaders of the Hindus? Would they put up with this misrepresentation of the Hindu religion? There should be a strong protest against the statement of Lord Crewe.

68. The *Hitavadi* [Calcutta] of the 16th August thinks that the secession of England from the Sugar Convention will have the effect of ruining the sugar industry in India by causing an unrestricted flow of bounty-fed sugar into the country. The English Government has, most probably, been guided in the matter by the policy of free trade. But has it not considered that, in the present case, this policy will be ruinous to the sugar industry of India? Already the excise duty on cotton has ruined the Indian textile industry. Will it not be a ground for serious complaint on the part of the Indians if, over and above this, their sugar industry is ruined by free importation of bounty-fed sugar? If the fair principle of free trade could be abandoned in the interest of the weavers of Lancashire, why can it not be abandoned in the interest of the sugarcane growers of India? Moreover, it is not foreign market which India is seeking for her sugar, but it is her own market which she seeks to defend against the aggression of bounty-fed sugar. Under the circumstances, a slight deviation from the policy of free trade cannot be considered improper or unjust. However that may be, when the British Government has seceded from the Convention, it should save the sugar industry of India by imposing high import duties on foreign sugar.

HITAVADI, Aug. 16th, 1912.

The Sugar Convention.

69. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 15th August thinks it highly desirable that Governors and Lieutenant-Governors should be well acquainted with the vernaculars of the provinces which they rule. They will thus be able to come in direct contact not only with the English-knowing inhabitants of these provinces, but also with those who are ignorant of English, but who possess perfect knowledge of the real condition of the country and of the wants and grievances of the people.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA, Aug. 15th, 1912.

The necessity for Governors to know vernaculars.

70. The *Bangavasi* [Calcutta] of the 17th August sincerely hopes that His Excellency the Viceroy will signalise the opening of the new Capital at Delhi by repealing the Press Act, or, at least, by doing away with the system of money deposit and substituting a simple declaration for it.

BANGAVASI, Aug. 17th, 1912.

A boon on the occasion of the Viceroy's State Entry into Delhi.

71. The *Hindi Bangavasi* [Calcutta] of the 19th August also prays to His Excellency to let the repeal of the Press Act be one of the announcements. At any rate it, should be made possible to start a press without having to deposit a security.

HINDI BANGAVASI, Aug. 19th, 1912.

Ibid.

72. Referring to a rumour that Lord Hardinge desires to enter new Delhi publicly on the 23rd December with pomp and festivity, such as marked the days of Musalman rule, the *Hitavadi* [Calcutta] of the 16th August says that it will be wrong to invite the Native princes to take part in such a festivity, only a year after the Delhi Coronation Durbar in which they had to spend heaps of money. The face of India has changed since the days when Moghul Emperors ruled at Delhi, so that it is highly impolitic and derogatory to the honour and position of the Native princes and ruinous to their poor subjects to invite them, every now and then, to take part in public functions at Delhi. Moreover, whenever Native princes will visit Delhi they will be obliged, for the sake of their position and prestige, to make large purchases of the local European tradesmen. Considering all this, it seems highly undesirable that they should be frequently invited to visit the capital city.

HITAVADI, Aug. 16th, 1912.

The State Entry into Delhi and the Native princes.

73. The *Hitavadi* [Calcutta] of the 16th August says that a separate house ought to have been built at Delhi for the Supreme Legislative Council, which will at one time develop into an Indian Parliament. The people of India will not grudge the cost of constructing such a house. On the contrary, they will be very sorry if it is not constructed.

HITAVADI, Aug 16th, 1912.

A separate house for the Supreme Legislative Council.

74. The *Basumati* [Calcutta] of the 17th August takes strong exception to the clamour of the Anglo-Indian press in Calcutta for a separate and gigantic building, like the Vatican or the Taj, for the Council. The cost of such a building will be exorbitant and beyond all proportion to the requirements of the Council.

BASUMATI, Aug. 17th, 1912.

Ibid.

CHARU MIHIR, Aug. 13th, 1912.

The proposed partition of Mymensingh.

75. Referring to the proposed partition of Mymensingh, the *Charu Mihir* [Mymensingh] of the 13th August writes :—

We would suggest that the Government should link up the different subdivisions of Mymensingh by railway, so as to provide facilities for trade as well as to enable the District Magistrate to inspect all the places easily. If even this does not lighten the burden of work of that official, let an Assistant Magistrate be appointed, or powers of the subdivisional officers increased. Thus, there would be no necessity for partitioning the district, which, as we have said in these columns again and again, is bound to create popular discontent. As regards the extension of railway in Tangail, very few people will be benefited if the railway line is taken along the east or west end of that subdivision. A track laid between Masakhali, or any place near it, and the Tangail town will be good only for the people of the eastern portion of the subdivision, but will be of no use to the majority of the people. Nor is a line from Bansi to Tangail likely to be beneficial. For it will require the building of many large bridges and will benefit only people living in west Tangail. Besides, a railway laid through this part will obstruct the irrigation of the local fields by the river Jumna and thus injure cultivation. If, however, the line is taken from Mymensingh through Muktagacha and Madhupur, every difficulty will be removed, no large bridges will have to be built, and the entire population of Tangail will be benefited. This would also be highly profitable to the Government, and we hope that they will consider our suggestion with favour.

HITAVADI, Aug. 16th, 1912.

The position of Orissa in the new province.

76. Referring to the complaints, recently made to Sir Charles Bayley by Uriyas, of inconveniences caused to them by their being tied to Bihar, the *Hitavadi* [Calcutta] of the 16th August says :—

In the famous despatch of the Government of India, which formed the basis of the territorial redistribution, the convenience of the Biharis was fully considered. But the case for Orissa was dismissed with a few words. "The Uriyas like the Biharis," said the despatch, "have little in common with the Bengalis, and we propose to leave Orissa and the Sambalpur district with Bihar and Chota Nagpur. We believe that this arrangement will accord with popular sentiment in Orissa." This was all that the despatch said about Orissa. If Uriyas have little in common with the Bengalis, how much have they in common with the Biharis? The despatch expressed satisfaction that Bihar would get the sea by having Orissa united with it, but did not at all consider what inconveniences Orissa would have to suffer in consequence of that connection. The authorities thus showed an unjust partiality towards Bihar, and a total disregard for the conveniences or inconveniences of Orissa. The natural result is that Uriyas are highly dissatisfied with the new arrangement, instead of being pleased with it as the authorities thought they would be.

The inconveniences which the Uriyas have complained of to Sir Charles are undeniable. We, therefore, ask, why should the Uriyas suffer for the benefit of the Biharis? If the Uriyas have little in common with the Bengalis they have even less in common with the Biharis. The despatch ought to have said how, in the face of the statement made by Government therein, that the progress of the Biharis was jeopardised by their connection with the Bengalis, the progress of the Uriyas could be assured by their connection with the Biharis. We do not know what Government thought at the time of planning the new arrangement. But now everyone sees that a flagrant injustice has been done to Orissa.

The authorities should remember that agitation is not a monoploy of the Biharis, and that unless the shabby treatment which they have received at the hands of the Government is rectified, the Uriyas also will wage a violent agitation. The utmost inconvenience will be caused to them and their progress will be hampered if the capital of the new province is established at Patna. This they will not allow to be without a clamorous opposition. They will be satisfied fully if Orissa is restored to Bengal, and partially if the capital of the new province is established at Ranchi. It is highly desirable that the

authorities should appease the sentiments of the Uriyas by adopting either of these courses.

77. The *Nayak* [Calcutta] of the 16th August refers to a statement that Lord Carmichael is about to visit Shillong before departing for Simla, and infers from this that Assam is again to be reunited to Bengal and Shillong will be made the hill capital of Bengal, Darjeeling going to Bihar. In such an event, Sir Charles Bayley will for two or three years make Darjeeling his temporary capital, waiting to see whether Patna can ever be made healthy enough for a provincial capital. If Patna is not found suitable, Ranchi after all may be made the permanent capital of the new province.

NAYAK, Aug. 16th, 1912.

More territorial changes.

Then again, Orissa can never remain part of the new province. Either it must be restored to Bengal or it must be made a small province by itself. In any case, the High Court of Calcutta must continue to exercise jurisdiction over Orissa. And to compensate Bihar for the loss of Orissa, the Gorakhpur and Benares Divisions and part of the Central Provinces may be amalgamated with it. Or Bihar may be amalgamated with the United Provinces and made into a Governorship. Sind, too, must be made over to the Punjab, and the Mahratta-speaking districts of the Central Provinces transferred to Bombay. By these means, some finality in the matter of provincial boundaries will have been reached.

Lastly, Delhi will never be a big city like Calcutta or Bombay. It will never be a healthy town either or a centre of commerce. Indeed, Delhi will not be the permanent Capital of India. So the Viceroy will be forced again to come back to Calcutta. Lord Carmichael will have Dacca and Shillong as his capitals, and Calcutta will be the Imperial Capital. When the Unionists return to power they will make Calcutta the real Capital of India treating Delhi as a ceremonial capital.

78. Referring to the Bill for retaining the Board of Revenue in Bengal, the *Daily Bharat Mitra* [Calcutta] of the 17th August asks why an unnecesary burden is being imposed on the people, and why the Bengal Government cannot do away with the Board like the Governments of Bombay and Madras.

DAILY BHARAT MITRA, Aug. 17th, 1912.

Revenue Board for Bengal.

79. The *Hindi Bangavasi* [Calcutta] of the 19th August writes:—

HINDI BANGAVASI, Aug. 19th, 1912.

An order issued to Customs Department.

Intoxicating drugs like opium, cocaine, etc., are not allowed free import into India, but the medicines prepared from these drugs will be allowed. Orders have been issued to the Collectors of the Customs Department not to impose any restriction in case of such medicines. It is needless to point out that these medicines will be manufactured in *Europe* and sold in *Indian markets*.

80. Referring to the complaint of the Biharis that their Government is appointing Bengalis even to those posts for which competent Biharis can be found, the *Hitavadi* [Calcutta] of the 16th August says:—

HITAVADI, Aug. 16th, 1912.

Alleged non-appointment of Biharis in the public service.

We are unable to believe what the Biharis are saying. But still the Government of Bihar and Orissa ought to vindicate its conduct by publishing the truth about it.

81. A correspondent of the *Daily Bharat Mitra* [Calcutta] of the 21st August under the *nom-de-plume* of "An inhabitant of the Sonthal Parganas," contradicts the charge against Mr. Guest, the Subdivisional Officer of Deoghur, of substituting Hindi for Bengali in the Court of that place, and points out how Hindi has been restored to its proper place by the order of the Commissioner.

DAILY BHARAT MITRA, Aug. 21st, 1912.

Hindi in the Deoghur Court.

82. A special correspondent of the *Star of India* [Arrah] of the 9th August regrets to see the ruinous condition of the Bihar *Waqf* estate, and is at a loss to understand what its fate is to be when the rich public is blind and the Governmet does not care as to how the estate is managed at all. The writer then gives instances of the highhandedness of the European manager at the instigation of Diwan Durga Prasad, who is said to be determined to ruin the estate. In conclusion, the writer exhorts the poor Muhammadans of Bihar to stir for the safety of the estate, which the rich people of Bihar have put in the hands of witches who are ecretly ruining it.

STAR OF INDIA, Aug. 9th, 1912.

The Bihar *Waqf* estate.

VI—Miscellaneous.

Star of India, Aug. 9th, 1912.

Royal Representative of His Majesty in India.

83. The *Star of India* [Arrah] of the 9th August supports the views of the *Edinburgh Review* that the representative of His Majesty in India should be a Prince of the Royal blood, having a Diwan to perform the duties of the Viceroy.

Nayak, Aug. 19th, 1912.

The confiscated *Sandhya* press.

84. The *Nayak* [Calcutta] of the 19th August understands that the lucky man, who bought from the Police office for thirty-five rupees the printing press of the *Sandhya*, which had been confiscated by the police, has mortgaged it for four thousand rupees. This, concludes the paper, is as the proverb says: "When God gives He pours in plenty."

Hitavadi, Aug. 16th, 1912.

Putumayo rubber outrages.

85. Referring to the Putumayo rubber outrages, the *Hitavadi* [Calcutta] of the 16th August says that English blood flows in the veins of many of the people who commit these outrages, and they call themselves Christians. Christian missionaries become shocked at the sight of Oriental superstitions, which induce mothers to throw their babies into the sea or religious fanatics to immolate themselves under the wheels of the car of Jagannath, but men prossessing such superstitions are gods compared with the White Occidentals, the devils incarnate, who have been perpetrating such inhuman and blood-curdling atrocities on thousands of men, women and children in Putumayo. Occident prides itself on its superiority to the Orient, but no Oriental people, not even the naked barbarians and cannibals inhabiting the islands of the Indian Ocean, are capable of perpetrating such atrocities.

Sanjivani, Aug. 15th, 1912.

Outrages upon women.

86. The following is taken from a letter which appeared in the *Sanjivani* [Calcutta] of the 15th August under the heading "Protect the honour of your mothers and sisters":—

I have read with very great interest the article which appeared in the *Sanjivani* some time ago on the subject of the protection of our women. Outrages upon females have of late become very frequent, especially on railways and steamers. And unless something is done to check the evil now, it will become impossible to do so afterwards. The incident you describe in your issue of the 20th Asarh (4th July—*vide* Report for the week ending 13th July 1912, page 778, paragraph 40), almost makes one's blood boil. One can easily imagine the feelings of the Indian ladies when they were suddenly assaulted by the wicked *Feringhis*. It is a shame that the cowardly Bengali who was travelling in the same compartment with the ladies, remained a silent spectator of this disgraceful sence. I do not know who this worthless Bengali is, but the sooner men like him disappear from the earth the better it will be for our country. Fancy what the condition of the unfortunate ladies would have been unless their screams brought two other young men upon the scene, who rescued them from the hands of their assailants. What has been the result of a serious affair like this? Nothing. And the *Feringhis* boldly pushed their way through the crowd and went home in triumph with cigarettes in their mouths.

But what is it that has made the perpetrators of the outrage so bold and so arrogant? How is it that men like them do not feel the least hesitation in assaulting our mothers and sisters? Nothing but the fact, which they know very well, that we are a race of inert people, whose sordid selfishness gets the better of their regard for their women's honour, and whose hard hearts are not affected by the piteous cries of their oppressed mothers and sisters. If those scoundrels had known that there were men among us who would visit them with the thunderbolts of their revenge, such acts of oppression would have been rare. Our women-folk, our mothers and sisters, know that they are quite helpless, and so they can only bear the burden of their insult and shed silent tears.

This lamentable state of things must be redressed. Let our countrymen high and low, rich and poor, young and old, weak and strong, unitedly work towards this end. Let us make a fearless stand against all obstacles and defend the honour of our women instead of foolishly depending upon others

for this. We should learn how to help and protect our mothers and sisters instead of running to the police and relying upon their mercy. Let our countrymen all awake and let their brave shouts of hope be echoed from one end of the land to the other and assure our mothers and sisters that they are no longer helpless, and that there are thousands of men who are ready to protect them. It should be our vow, as it were, to protect all women regardless of caste and creed. Our Government is sure to help us in this noble work and we are bound to win the sympathies of the whole world. Let us devote ourselves to this task and God will stand by us.

The Moslem League's proposals.

87. The *Muhammadi* [Calcutta] of the 16th August warmly supports the first two proposals of the London Moslem League, made with the object of creating and fostering good feeling between Hindus and Musalmans, the proposals being to form an advisory council composed of Hindu and Musalman members whose duty it will be to consider the wants and grievances of the two communities, and to induce Hindus and Musalmans to take part in the deliberations of the Moslem League and the Indian National Congress respectively. The writer, however, takes strong exception to the proposal of the League, namely, that in places inhabited mostly by Hindus, Musalmans should sacrifice goats, sheep and such other animals instead of cows on occasions of *Korbani*, and that the Hindu community should not show antagonism to Urdu or object to the enjoyment by Musalmans of benefits conferred on them by the British rule. Objection is made to this proposal on the grounds (1) that it is unreasonable as well as impracticable to prevent Musalmans from sacrificing cows, which form one of their principal articles of food and are cheaper than goats, sheep, etc.; (2) that if the feasibility of preventing cow-killing in some places is once admitted the Hindu community will demand its prevention in all places; (3) that Hindus and Musalmans are equally responsible for the growing bitterness on the question of Urdu—a bitterness which can be removed only by following the wise advice recently given by Sir George Clarke on the subject; and (4) that in the opinion of many Hindus, Musalmans are enjoying special privileges to the detriment of the interest of the Hindu community.

MUHAMMADI, Aug. 16th, 1912.

Ibid.

88. The *Sri Sri Vishuu Priya-O-Ananda Bazar Patrika* [Calcutta] of the 15th August is of opinion that all the present ill-feeling between Hindus and Musalmans is a fruit of the Partition of Bengal, which was sedulously nurtured by high officials, among whom were men like Lord Curzon and Sir B. Fuller. Moreover, Right. Hon'ble Mr. Amir Ali was the foremost of the enthusiastic Musalmans who told their co-religionists that the interests of Hindus and Musalmans, like oil and water, do not admit of blending. It is perhaps the sympathy shown by Hindus to the Musalman community in connection with Persian and Tripolitan affairs which has now led him to think of fostering friendly relations between the two communities. But the Hindus have never swerved from the idea that politically, and as fellow countrymen, the position of Musalmans in India was the same as theirs. The present alienation of feelings between the two communities is due to Musalmans holding different views for some time past, from which they must take decisive steps of retreat if the situation is to be improved. As regards the definite proposals made by the Moslem League, why cannot the slaughter of cows be stopped everywhere if it can be stopped in some places, as the League has proposed. Moreover, the League insinuates that the Hindus have been objecting to Musalmans enjoying the privileges which rightly belongs to them. The fact, however, is that Musalmans have been enjoying special privileges at the hands of the Government in whish Hindus are not allowed to participate. In fact, it is not spasmodic and half-hearted effort but a sustained, whole-hearted and honest course of conduct which can bring about political fusion of the two communities and make brothers of them, nestling in the breast and drinking the milk of the same motherland.

SRI SRI VISHNU PRIYA-O-ANANDA BAZAR PATRIKA Aug. 15th, 1912.

Ibid.

89. The *Hitavadi* [Calcutta] of the 16th August is glad to see the return of good sense among the members of the London Moslem League, and says that Hindus have always been eager to join hands with Musalmans in the political field. It has never been the intention of Hindus to deprive Musalmans of their just rights and privileges. It is, however, well known that, urged by considerations of purely

HITAVADI Aug. 16th, 1912.

Musalman interest, Musalman leaders have so long been carrying on a separate political agitation for themselves and thus pursuing a policy, the result of which is bound to be injurious in most cases.

True, their neglect of English education has led to the place of Musalmans in the public service being below that of Hindus. But this deficiency should be made up not by favour from the authorities but by increased fitness acquired by vigorous efforts. And as a matter of fact Hindus will be glad to see Musalmans engaged in larger numbers in the public service. The Musalmans should, however, remember that service will not remove all their wants; what is wanted is development of agriculture, arts and industries; and no one can deny that the combined effort of Hindus and Musalmans in this direction will be productive of the most happy results. It is believed that if only the leaders of the Musalman community try, good feelings will soon be re-established between the two communities and a new era of peace and prosperity will dawn on the country.

MITHILA MIHIR, Aug. 17th, 1912.

The Moslem League's proposals.

90. The Moslem League has now come to realise, writes the *Mithila Mihir* [Darbhanga] of the 17th August, that for the good of the country as well as for the League itself, union between Hindus and Muhammadans is necessary.

As means to this end the suggestion of the League, however, that the Muhammadans should refrain from slaughter of cows only where they form a minority, appears to the paper to be not quite satisfactory or productive of much good, since at the places where the Hindus form a majority cow-slaughter even now does not take place openly. So when the proposal is being made in consideration of the Hindu feelings, why does not the League say in clear terms that cow-slaughter should be refrained from, even where the Hindus are in a minority.

If the Moslem League desires from the sincerity of heart to bring about union between the two communities, the paper observes, it should endeavour to banish cow-slaughter altogether from India. If it brings home to the Muhammadans that when they can sacrifice goats and sheep without any prejudice to their religion, they should not give unnecessary offence to the Hindus, it will go a great length to ensure good relations between the two communities.

By the protection of cows the Muhammadans will not only lay the Hindus under obligation but do good to the whole country, benefiting all the races that inhabit it, since preservation of cattle is highly essential in an agricultural country like India.

As regards the London League's remarks on the attitude of the Hindus in respect of Urdu, the paper asks, who ever did do anything to injure Urdu? If the Hindus are making efforts for the improvement of Hindi and spread of Nagri character, it is in no way prejudicial to the interests of Urdu.

As for the equal rights of the two communities, the paper observes that the Hindus are not in fault in this matter too. They never tried to obtain any privilege from the Government to the disadvantage of the Muhammadans or to remain separate from them. It is the Muhummadans who agitated for and obtained separate representation for them in the Councils. A thorough consideration of all the facts will make it evident that the Hindus never endeavoured to put down or humiliate the Muhammadans.

BARISAL HITAISHI, Aug. 12th, 1912.

The 7th of August last: the boycott anniversary.

91. The *Barisal Hitaishi* [Barisal] of the 12th August says that the complete absence of agitation and rejoicing in any form in Bengal on the 7th August last, the boycott anniversary, is due to a certain extent to the annulment of the Partition of Bengal, but principally to the sense of moral guilt which prevails in the hearts of most of the public men in the country who have shamefully broken their *swadeshi* vow. Great is still the moral depravity of the people of the country, not to speak of the leaders alone, and it will be long before their hearts will truly throb with patriotic feelings. Had there been only ten men like Maulvi Leakat Hossain in the whole country, the situation would have been different.

TRIPURA HITAISHI, Aug. 14th, 1912.

Ibid.

92. The *Tripura Hitaishi* [Comilla] of the 14th August writes:—

The 7th of August has come and gone this year without any steps having been taken by us

to celebrate this auspicious day of national awakening. It is true that boycott implies the veiled presence of some amount of enmity and ill-will which will be utterly out of place in these days of a re-united Bengal. But it is not necessary that we should abandon *swadeshi* also. *Swadeshi* has no associations of enmity with it. So worthless we are that, in the idleness and exhaustion following a period of excitement and activity, we have given up even this *swadshi* which has nothing to do with politics.

DAILY NARAD Aug. 14th, 1912.

A Pan-Islamic Journal from Tokio.

93. The *Daily Narad* [Chapra] of the 14th August rewrites the news published by the *Sindh Gazette* about the Pan-Islamic Journal which is edited by an Indian Muhammadan, published at Tokio, secretly circulated, and is an avowed enemy of the British Government.

URIYA PAPERS.

UTKALDIPIKA. Aug. 10th, 1912.

Comment on the administrative capacity of two native Chiefs.

94. *Anent* the untimely death of two Feudatory Chiefs of Orissa, viz., Raja Sadhu Charan Manasinha Harichandan of Narasingpur, and Raja Ganeswar Pal Deo of Pal Lahera, and their administration while alive, the *Utkaldipika* [Cuttack] of the 10th August observes that both of them failed to give satisfaction from an administrative point of view, and in the end met with fates almost similar. It behoves Government, therefore, to inquire why it is that, though educated in their childhood under circumstances similar to those of many other Chiefs of Orissa, they failed to administer their States satisfactorily. Perhaps, it is not enough to give education to a native Chief only during his minority. When he reaches majority, the Government should see that he keeps good company and is guided by an able and good manager or dewan. It cannot be denied that officers appointed by Government are, to a large extent, responsible for the good character of the ruler of a Native State.

UTKALDIPIKA. Aug. 10th, 1912.

Comments on the proposal for High Court Judges going out in circuit to administer justice.

95. Commenting on the proposal for the establishment of a High Court at Bankipur and for its Judges going out in circuit to administer justice to the people of Orissa, the *Utkaldipika* [Cuttack] of the 10th August writes in the following strain :—

When Orissa was severed from Bengal, we observed that with a view to bestow better religious benefit on Orissa than what its people obtain at present by bathing in the Ganges, the Government was pleased to send it to Gaya, which is further off and more inconveniently situated. When poor Orissa complained that it had not means enough to defray the *Sraddha* expenses of Gaya, the Government following the time-honoured Sastric injuction, "cotton-thread should be given in lieu of cloth" now says, "if you can't go out to the new High Court, be content with a Circuit Court." Again, it is a matter of surprise that some professional men are now so much stricken with pangs of poverty that they regard even this gain of a Circuit Court to be more than enough. It does not appear that they do not understand the difference between a High Court and a Circuit Court but that their selfishness makes them blind to the interests of their country and brethren.

UTKALDIPIKA, Aug. 10th, 1912.

An endorsement.

96. The *Utkaldipika* [Cuttack] of the 10th August fully endorses the resolutions passed in the meeting held on the 25th July last in the Town Hall at Calcutta to consider the reply of the Secretary of State for India in the matter of Provincial Autonomy and Self-Government and the results of Mr. Clarke of Mymensingh's appeal to the Privy Council. It exhorts the people to continue agitating in the matter, for it is by that means only that any remedy can possibly be obtained.

RAJENDRA CHANDRA SASTRI,
Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,
The 24th August 1912.

B. S. Press—24-8-1912—199X—102—J. A. M. and others.

CONFIDENTIAL.] No. 34 of 1912.]

REPORT (PART II)

ON

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FOR THE

Week ending Saturday, 24th August 1912.

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH BY THE BENGAL INTELLIGENCE BRANCH

[As it stood on 1st January 1912.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta ...	Daily ...	Kali Prasanna Chatterji, age 48, Brahmin	1,500 to 4,000
2	"Bengalee" *	Ditto ...	Do. ...	Surendra Nath Banerji and Kali Nath Roy.	6,500 to 8,500
3	"Hindoo Patriot" ...	Ditto ...	Do. ...	Srish Chandra Sarbadhikari, age 44, and Kailash Chandra Kanjilal, pleader, Small Cause Court, also contributes.	800 to 1,000
4*	"Indian Echo" ...	Ditto ...	Weekly ...	Kunju Behary Bose, age 45, Kayastha...	600
5	"Indian Empire" ...	Ditto ...	Do. ...	Kishori Mohan Banerji and H. Dutt ...	2,000
6	"Indian Mirror" ...	Ditto ...	Daily ...	Satyendra Nath Sen	1,000 to 1,506
7	"Indian Nation" ...	Ditto ...	Weekly ...	Noresh Chandra Sarbadhikari and Srish Chandra Sarbadhikari.	1,000
8	"Musalman" ...	Ditto ...	Do. ...	A. Rasul and M. Rahman	1,000 to 1,500
9	"Reis and Rayyet" ...	Ditto ...	Do. ...	Jogesh Chandra Dutt, age 61 years ...	400
10	"Telegraph" ...	Ditto ...	Do. ...	Satyendra Kumar Bose	2,000
11	"Comrade" ...	Ditto ...	Do. ...	Mr. Mahomed Ali, B.A. (Oxon.), age 30 years.	2,500
12	"Herald" ...	Dacca ...	Do. ...	Pryo Nath Sen	... ...
13	"East" ...	Do. ...	Bi-weekly ...	.....	.....

* Has not been published for the last six months, and most probably it will not be published again.

PART II OF THE WEEKLY REPORT.

Additions to, and alterations in, the List of Vernacular Newspapers as it stood on the 1st June 1912.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
New	"Worlds Messenger" ...	No. 18, Kali Prasad Chakraberty's Street.	Monthly (English).	Raghu Probir Mitra (Hindu), age 22 years.	100 copies.
Do.	"Current Indian Cases" (a law paper).	No. 1-1, College Square, East.	Monthly (English).	Monindra Nath Mitter and Brothers (Kayastha), age 32 years.	Ditto.

I.—Foreign Politics.

1387. "The supreme need of Persia," writes the *Comrade*, "apart from political freedom of action, is money. Although internal peace and order and the establishment of a progressive administration will remain a pious hope as long as Russia holds sway at Teheran and contrives to render the task of government impossible, a strong Ministry may with sufficient funds at its disposal, succeed in keeping the State from utter disruption and chaos. We, however, doubt if a strong patriotic and independent government will ever again be allowed to undertake the direction of Persian affairs. Another loan from England has been projected under the stipulation that the money is to be applied to improving the condition of the trade routes in southern Persia. The caravan roads are, no doubt, unsafe and infested by robber bands. The organization of the gendarmerie is obviously a matter of primary importance. But will these 'loans' ultimately save Persia? They look very much like successive links in the chain that will finally drag the country down to her doom. Persia had lost her sovereignty and independence when Mr. Morgan Shuster was dismissed at the bidding of Russia. Subsequent events have fully prepared the way for the destruction of her integrity. The proposed Trans-Persian Railway is the *coup de grâce* that will efface her politically from the map of Asia."

Persia.

Comrade, 17th Aug. 1912.

1388. With reference to the war in Tripoli, the *Comrade* writes:—"In certain quarters persistent attempts have been made to cast doubts on the truth of the statement that the war in Tripoli has stirred the feelings of Moslem India as never they have been stirred before. 'A man convinced against his will is of the same opinion still;' and we know it is in vain to try to convert these detractors. But, as for the European public at large, we are sure that if it had any knowledge of the numerous communications we have been receiving on the subject of the war or the deep sympathy and Islamic zeal with which these letters are instinct, it would not have truly a shadow of doubt that 'all the stages of the war are being most closely followed in every Indian home.'"

The war in Tripoli.

Comrade, 17th Aug. 1912.

II.—Home Administration.

(*b*)—*Working of the Courts.*

1389. "One who knows" brings to the notice of the *Bengalee* that the file of the Sub-Judge at Pabna is so very heavy that unless an additional Sub-Judge be posted at Pabna it will be very difficult for one officer to cope with the work. "If Serajganj be placed under the Sub-Judge of Bogra, it will save the Serajganj suitors from unnecessary trouble and expenditure and will save the Judge of Pabna from heavy work. The humble suggestion we have ventured to make herein, if carried into effect, will equalise the work of two Sub-Judges—one at Pabna and another at Bogra. We hope that the Judges of the Hon'ble High Court and our Governor His Excellency Lord Carmichael will be pleased to consider the matter. Our proposal may give rise to some flutter among selfish people; but 'General good' should not be thrown over board to pacify the clamouring of a few whose pockets will be touched."

Pabna Sub-Judge's Court.

Bengalee, 16th Aug. 1912.

1390. "The judgment in the Midnapore case," comments the *Amrita Bazar Patrika*, "will not come upon the Indian public as a bolt from the blue. They were prepared for it. Indeed, Mr. Justice Woodroffe did a merciful act by making it quite plain during the trial what his decision would be. We fully concede that his Lordship acted according to his light; but he must also concede that the people should similarly be guided by their mental illumination, and he cannot blame them if they are profoundly disappointed and dissatisfied with his judgment. Nay more. They are simply astounded

The judgment in the Midnapore case.

Amrita Bazar Patrika, 17th Aug. 1912.

at the way he has treated Mr. Justice Fletcher and Mr. K. B. Dutt. This shows the judicial frame of his mind. But more about it in future."

AMRITA BAZAR PATRIKA, 20th Aug. 1912.

1391. On the same subject, the *Amrita Bazar Patrika* continues:—

The judgment in the Midnapore case.

"What a pity Mr. Justice Woodroffe, instead of following in the footsteps of his respected chief, should chalk out a method of writing judgments which is neither dignified nor judicial. Surely, it cannot be the function of a Judge to castigate a brother Judge, who is fully his peer in every respect, and denounce the plaintiff, his counsel, and witnesses, simply because he can safely do it, being vested with judicial powers. A naughty urchin may find pleasure in pelting stones at the passers-by in the street from his safe place in a high terrace. But surely a learned Judge should never take advantage of his elevated position on the Bench to humiliate those who cannot retaliate."

BENGALEE, 20th Aug. 1912.

1392. On the same subject, the *Bengalee* writes:—"It is no use disguising the fact that the judgment of the Appellate Court in the Midnapore case has been received with a sense of profound disappointment by the Indian public; and this feeling is accentuated by the fact that the Indian Judge, Mr. Justice Chatarji, supported the majority of the Court. Not only has the decision of Mr. Justice Fletcher been reversed, but strong remarks have been passed upon that learned Judge and upon Mr. K. B. Dutt, the leading counsel for the plaintiff, whose enthusiasm for his clients and singleminded zeal to secure justice for them had won for him the admiration of his countrymen. The public are amazed at the temper and tone of Mr. Justice Woodroffe's judgment, and his criticisms, be it remarked, are not addressed to a Judge of inferior but of equal status. There may be differences of opinion between Judge and Judge, but it is a part of the sanctified traditions of the High Court to express them in temperate language, and with that judicial calm which enhances, and does not take away from, the force of a dissentient opinion. All this is singularly wanting in the judgment of Mr. Justice Woodroffe. It is forcible from the point of view of the advocate, but it lacks the elevated dignity of a judicial pronouncement. The *Pioneer* has no right to speak in the name of the Indian public. Their confidence in Mr. Justice Fletcher and their regard for his high judicial character remain unabated despite Mr. Justice Woodroffe's observations. Among the Judges of the High Court he is one of the most esteemed and most honoured and has a high place in the affections of the people. . . . The counsel who shows an excess of zeal in the interests of his client—provided he does nothing wrong—is entitled to praise rather than to blame. Mr. Dutt is found fault with for not giving evidence in the case. Mr. Justice Fletcher was of opinion that he acted properly. The Appellate Court held differently. Evidently it is a matter of professional etiquette which admits of a difference of opinion. If so, why these strictures on Mr. Dutt, and what justification is there for drawing inferences adverse to his client? Mr. Justice Fletcher held, and we think properly, that if Mr. Dutt had gone to the witness box he would have given evidence in favour of the plaintiff. Mr. Justice Woodroffe came to an opposite conclusion. However that may be, we desire to say that the onslaught which has been made upon Mr. Dutt will not, in the smallest degree, shake the confidence, the unstinted confidence which the public have in him. We can only hope they will take an early opportunity of showing it in a practical form."

AMRITA BAZAR PATRIKA, 21st Aug. 1912.

1393. On the same subject the *Amrita Bazar Patrika* urges:—"Is it a judgment? Is it a judicial document? Does it show that absolutely dispassionate temper which should always guide a Judge when determining a case and coming to a decision? On the other hand, is it not something like a piece of special pleading throughout? Does it not also indicate that it was written mainly with one object, viz., to undo all the important findings of the Lower Court in a petulant spirit and damn, generally speaking, the plaintiff, his counsel, and his witnesses without rhyme or reason? In short, is it not more a rambling newspaper article suiting the columns of a rabid Anglo Indian paper—like, say, the *Pioneer*—than the product of a calm, judicious, and dignified mind? Or is it not like a reprint of the argument advanced by an advocate rather than a well-considered, strictly impartial pronouncement of a court of justice? We are sincerely sorry to be constrained to criticise in this caustic manner the judgment of a learned

Ibid.

Judge who has the reputation of being pro-Indian in his feelings and tendencies. No wonder such a judgment should have produced an effect upon the Indian public which it is simply impossible to describe. We are deeply grieved to say that this document is now the subject of bitter comments in the parlour of every educated Indian. It is bound to shatter that faith in British justice which was brought back into the minds of the people by the English methods of even-handed administration of justice dealt out by the Chief Justice and some others of his worthy colleagues. It is also bound to nullify the happy results and blessings which flowed from the beloved King-Emperor's visit in our midst. Indeed, a feeling of sullen discontent is the result of Mr. Justice Woodroffe's unhappy judgment, which, alas! has done an amount of mischief of which neither His Lordship himself nor his concurring colleagues nor his ardent though foolish admirers in the Anglo-Indian press have any conception. The judgment has, broadly speaking, four main characteristics:— 1st, the unjustifiable manner in which it has administered smart snubs to a brother-Judge; 2ndly, the unfair way in which it has sought to discredit Mr. K. B. Dutt; 3rdly, the relentlessness with which the poor plaintiff—whose only fault was that he sought redress for his unmerited sufferings—has been dealt with; and, lastly, the warm zeal with which the appellants and their methods have been defended and belauded."

1394. The *Amrita Bazar Patrika* continues as follows on the same subject:— "The absorbing topic of the moment is the 'Midnapore case.' Every other question of importance must, therefore, be kept in abeyance for some time to come. As the *Indian Daily News* remarks in his magnificent article, 'Midnapore has been, in fact, the salvation of Bengal. . . . The sophistry of Mr. Justice Woodroffe and his philippic against Mr. Justice Fletcher will not alter the facts of Midnapore, especially the fact that a great deal of unnecessary oppression (Mr. Woodroffe calls it excessive rigor) was exercised against a harmless and inoffensive and terror-stricken population in the name of law and order.' As Mr. Justice Woodroffe and his two colleagues have come to an opposite conclusion to what the *Indian Daily News* states, it is our duty to establish beyond the shadow of a doubt that that conclusion cannot be supported by facts, and that the truth is, as our contemporary states, that the population of Midnapore was subjected to untold suffering and misery by the high-handed proceedings of the authorities, though the former were absolutely innocent. . . . So Mr. Dutt is to be hanged because he defended an oppressed fellow-being, though so far as we can see, he had no first-hand or direct knowledge of the matter relevant to the suit, except in respect of the incident that happened in court on the 31st August 1909 regarding the petitions of retraction to which we shall advert in our subsequent issue. That, we are told, is a violation of the etiquette in the legal profession. How ridiculous, how absurd, how opposed to reason and common sense, does such an etiquette appear to the lay mind, if it really exists. Because one has on him the gown of an advocate, therefore he must not give legal advice and assistance to a neighbour and defend him in a court of justice, simply owing to the accident of his being in a position to receive information of the case! That is to say he must lose the proud privilege of helping a fellow-townsman in distress. . . . We hope to show in a future issue how he and another Bengali gentleman sought to nip the Midnapore scandal in the bud in conjunction with Sir David Yule. If the efforts of these two gentlemen had been attended with success, what an immense trouble and human suffering would have been removed from the country! The *Statesman* is surprised that a public address is proposed to be presented to Mr. Dutt. But that, in our opinion, is the most effective reply a nation can give to the unmerited calumny he has been subjected to."

AMRITA BAZAR PATRIKA, 2nd Aug. 1912.

The judgment in the Midnapore case.

1395. Continuing on this subject, the *Bengalee* writes:—"It would be idle to disguise the fact that the judgment of Mr. Justice Woodroffe and his colleagues was a reversal in a vital matter of the decision of an Appellate Bench of the High Court consisting of the Chief Justice and the Hon'ble Mr. Justice Mukharji. Comparisons are odious and should not be made; but it is the simple truth to say that the decisions of these learned Judges command as high a measure of public confidence as those of any other member of the High Court Bench."

BENGALEE, 22nd Aug. 1912.

Ibid.

INDIAN MIRROR, 18th Aug. 1912.

The High Court.

1396. Rakhal "Raj De," writing to the *Indian Mirror* on the attack on the High Court by the *Times*, says:—"The people have placed the most implicit confidence in the High Court; they hold it in high reverence and respect; they look to it for protection against injustice. The High Court has by its conduct more than justified the confidence reposed in it and the unbounded reverence and respect it enjoys. The trust has not in one single instance yet been betrayed. The people come to it for justice and they obtain it; they bow to its judgment as to the judgment of the gods of Olympus. They are entirely satisfied with its proceedings. Not a syllable of complaint has yet been breathed. In the midst of such entire satisfaction and confidence on one side and of fidelity on the other, any assertion that there is something wrong in the working of the High Court is to be traced only to black malice, envy or to some other sinister design. There cannot be a good intention."

(*d*)—*Education.*

MUSSALMAN, 15th Aug, 1912.

Madrassa education.

1397. "The main aim of education," writes the *Mussalman*, "is to our mind the formation of character and to prevent boys and young men from going astray. But the effect of the system of education prevailing in the Madrassas of West Bengal, specially in their lower classes, is calculated to be quite the reverse of what education should do. Some of the text-books prescribed for the junior classes are as obnoxious and as offensive to all sense of decorum and propriety as books can possibly be, and one going through them wonders how the authorities have allowed these books to be placed in the hands of boys of tender age, susceptible to all sorts of influence."

AMRITA BAZAR PATRIKA, 16th Aug. 1912.

Government and the Moslem University.

1398. In the course of an article on Government and the Moslem University, the *Amrita Bazar Patrika* writes:—"So the Aligarh University Constitution Committee have not taken the thunderbolt from the gods of Simla quite lying down! They have shown their teeth very clearly. This does much credit to those leaders who are now guiding the destinies of the Mussalman community. We trust the promoters of the Hindu University also will display the same courage of their conviction and make it equally plain to the Government that they are not going to swallow its bitter pill holus bolus. . . . . Has it occurred to our good Secretary of State how he has placed himself on the horns of another disagreeable dilemma? 'His decision on the power of affiliation is final;' so we are told in several places in Sir Harcourt's letter. The Moslem community, it seems, is also equally firm in its decision. What is likely to be the outcome of these two opposite decisions? The Moslem University Committee cannot, consistently with its 'basic principles,' back out of the position it has taken; while the Secretary of State also cannot, consistently with his 'final decision,' abandon his own position. Is this not a sight for the gods to see?"

HERALD, 14t AUG. 1912.

Elementary education in India.

1399. Commenting on elementary education in India, the *Herald* says:—"All the various questions in connection with primary education are decided by the Educational Department. It cannot be said that the officers of the department possess a monopoly of knowledge and experience. The fact is oftentimes the contrary. We strongly urge the appointment of a mixed committee of officials and non-officials to go into the whole question of primary education. The committee will revise the system of instruction and also lay down general lines on which the advance in primary education is to be made. We hope that Lord Carmichael will give the matter his careful consideration and call for the views of the officials and the intelligent public."

(*e*)—*Local Self-Government and Municipal Administration.*

AMRITA BAZAR PATRIKA, 16th Aug. 1912.

The Madaripur Municipality.

1400. A correspondent "X" writes as follows to the *Amrita Bazar Patrika* regarding the Madaripur Municipality:—"The deplorable result of the last general election of the Madaripur Municipality loudly calls for the immediate reconstitution of

the electoral wards. Out of 8 elected Commissioners, with the honourable exception of two, all the six belong to the local trading communities. I am the last man to take exception to them because they are traders. The real grievance against them is that they do not take any interest in any matter that does not concern their immediate selves. They cannot be blamed for it, as they are not educationally much fit to rise above their surroundings to take intelligent interest in any public matter. It has therefore been urgently necessary that the wards should be reconstituted again to allow the educated community to be properly represented. Why should the main town be divided into two parts and joined one to the bazar and the other to the Lakhiganj village in such an ingenious way that the townspeople may be altogether ignored and left altogether unrepresented on the Municipality? There is no rhyme or reason for such arbitrary and unjust distribution of wards. The grievance can easily be removed if the main town be kept intact and made a separate electoral ward known as the town ward, with power to return at least three Commissioners. It is high time for the municipal authorities to remove this long-left grievance."

MUSSALMAN, 16th Aug. 1912.

The Baranagore Municipality.

1401. With reference to the representation of Muhammadans in the Baranagore Municipality, the *Mussalman* observes:—"The community has been repeatedly asking the Government to make statutory provision for the adequate and effective representation of the Muhammadans on local self-governing bodies, but unfortunately the authorities have not so far given any sympathetic consideration to this legitimate claim of a most important minority, and the result has been that the Muhammadans are almost nowhere in these bodies. The Government reserved the power of nomination simply to do justice, however imperfect it may be, to those adversely affected by the system of election now in vogue, but it is a pity that this power is seldom carefully exercised by the local authorities, and it is not unoften that the community which manipulates election is benefited by nomination too. Will this injustice to the Moslem community be discontinued?"

HERALD 18th Aug. 1912.

Local bodies and the people.

1402. The *Herald* writes:—"We have shown how both in respect of supply of good drinking water and the improvement of sanitation, little or nothing is done in spite of the intense suffering of the villagers. The local bodies such as the District and Local Boards have clearly a duty to perform in this matter. This they do not discharge, and one is naturally constrained to question the methods of their working, though the District Magistrate or the Subdivisional Officer is at the helm of their affairs. The sufferings we have mentioned affect vitally the people of this country, so if they had any voice at all in determining the work of the local bodies, we are sure much if not all of the grievances of our countrymen would have been removed. And this furnishes another striking instance of the fact that the local bodies as they work on now have singularly failed to alleviate the distress of the people, at least in the very important directions we have indicated. There is this radically wrong about these Boards which nullifies all chances of their ever being able to remove the crying needs of the people—their executives are never in touch with the people, nor are the officials who monopolise all powers in them aware at all of the exact conditions of the interior. We see in consequence that their energies are most misdirected. And even with the best of intentions, the purposes for which the not very large resources of these Boards are sought to be utilised are therefore only ill-served."

AMRITA BAZAR PATRIKA, 21st Aug. 1912.

Unlawful closure of public roads by the Angus Mill Company.

1403. In the course of a letter complaining against the Angus Mill Company for having closed some of the public roads in the Gourhati ward of the Bhadreswar Municipality, Hooghly, "An Eye-witness" writes as follows in the *Amrita Bazar Patrika*—"It is widely rumoured that the people of Gourhati cannot raise their voice against the arbitrary action of the Angus Mill Company for fear of the zamindar from whom the said company have purchased lands for their mill. It is also feared that the local Municipality will not interfere in the matter. It is hoped that the Government of Lord Carmichael will not allow such unjust and unlawful interference with public rights by a private party. The people therefore earnestly pray that His Excellency's Government

may be pleased to order an immediate enquiry into this matter with a view to protecting the interests of the public."

(g)—Railways and Communications, including Canals and Irrigation.

HERALD, 14th Aug. 1912.

A neglected waterway.

1404. Complaining against the neglect of the river Grahamkhali which has now silted up and of the Dolai khal which is almost dry for 7 months in the year, the *Herald* writes:—"We understand the tolls levied in Dolai khal and Grahamkhali by the Municipality bring in a good sum. We do not understand therefore why this important piece of waterway should be neglected. Not only does it afford a good way for an abundant supply, but it would improve the drainage of the marshy land on both sides of the khals. We trust therefore the attention of the authorities will be drawn to this important matter."

INDIAN MIRROR, 16th Aug. 1912.

Railways between Dacca and Goalundo.

1405. Writing on the extension of railways in East Bengal, the *Indian Mirror* urges that with the reunion of the two Bengals a short and direct railway between Dacca and Goalundo, with a bridge on the Dhallesswari and the Buriganga must be seriously considered by the Government of Bengal and the Railway Board. If this were done, Dacca would be reached in 8 or 9 hours. The suggestion of the Raja of Sontosh that the Dacca mail should be carried first to Serajganj *viâ* Sara Bridge and then over a steamer ferry to the railway opposite to Serajganj deserves careful consideration of the Railway Board. If a railway run from Dacca to a point opposite Serajganj *viâ* Tangail and Tangail were connected with Mymensingh by a branch Railway, mail communication of Calcutta with Dacca, Mymensingh and Sylhet would become much shorter. "United Bengal," will be a misnomer unless the journey between Calcutta and Dacca be as easy as that between Calcutta and Darjeeling.

AMRITA BAZAR PATRIKA, 16th Aug. 1912.

Mauraki River Embankment.

1406. The *Amrita Bazar Patrika* has recently been inundated with several letters regarding the Maurakhi River Embankment question, some of which have found publication in this paper. It learns from these correspondents that last year, owing to a destructive flood in the river Mourakhi, embankments in many places gave way. But the breaches in the embankments at Panchthupi (since repaired) and Sinli Hât (4 miles above Panchthupi) caused the greatest possible damage, inasmuch as a dozen villages or more suffered immensely, a number of cattle were washed away and drowned, and hundreds of houses were swept away, rendering many people homeless and many miles of most fertile land had been rendered deserts, as it were, owing to sand many feet deep having been deposited on them. But the pity of it is, that notwithstanding the fact of these harrowing incidents having found their way into the press, the authorities did not care to ascertain the extent of the damage, far from rendering any help to the distressed people. The poor raiyats afterwards approached the Subdivisional Officer of Kandi and the District Magistrate of Murshidabad with petitions praying that the breaches might be repaired, but so far to no effect. It is all the more regrettable that these breaches have not been repaired in spite of the repeated representations to the Subdivisional Officer, though, as one correspondent says, the zamindars concerned offered to pay their share of the expenses involved in this momentous work.

BENGALEE, 20th Aug. 1912.

Hridoypur railway station.

1407. The *Bengalee's* own correspondent at Baraset writes:—"We are much thankful to the railway authorities for the erection of a *pucca* platform at this station and also for the reduction of its fare to and from Sealdah. But we are for a long time past very keenly feeling the want of a more spacious passengers' waiting room, specially a female waiting room, at this station. The *purdanashin* ladies of this locality await the arrival of trains on the platform in the midst of all classes of people. We sincerely hope that the authorities will be pleased to take early steps to provide shelter to passengers of both sexes."

(*h*)—*General.*

The Bengal Board of Revenue.

1408. With reference to the draft Bill sent up by the Government of Bengal dealing with the Board of Revenue, which has been reconstituted in the light of the recent decision of the Secretary of State, the *Bengalee* remarks:—"So far as public opinion in Bengal is concerned, the Government can scarcely be unaware that it is decidedly in favour of the abolition of the Board of Revenue. There is no Board of Revenue in Madras or Bombay, and there is no reason why Bengal, which is now on the same administrative level with those provinces, should be deemed to require it. In truth, in provinces where the head of the Government is assisted by an Executive Council, there is very little justification for having a separate Board of Revenue. The functions of the Board might easily be divided among members of the Council. We do no injustice to the members of the Executive Council in Bengal when we say that they are not overworked, and that they would not be overworked if the functions of the Board of Revenue were distributed among them. The step we suggest would effect economy without, so far as we can see, interfering in the least manner or degree with efficiency."

BENGALEE, 16th Aug. 1912.

Indentured labour for Assam.

1409. Commenting on the memorial of the Indian Tea Association to His Excellency the Viceroy regarding the withdrawal of Act VI of 1901 from the Labour Districts of Assam, the *Bengalee* at present desires only to say that the Indian community are absolutely united in the demand that the Act should be abolished. The decision of Government that the Act shall be withdrawn with effect from the 1st July 1913 has naturally met with enthusiastic support on all sides; and public opinion would strongly condemn any concession that might be made to an interested agitation, however clamorous it might be. The journal is confident, however, that such concession will not be made.

BENGALEE, 16th Aug. 1912.

Travelling dispensaries.

1410. Commenting on the system of travelling dispensaries inaugurated by Sir John Hewett in the United Provinces, the *Telegraph* writes:—"The experiment may be voted to have been a success; and we believe the Government of the United Provinces will now see its way to extending the system all over its jurisdiction. Nor is this all. Other provincial Governments, specially those of the Punjab, Bihar and Bengal, should follow the example and establish itinerant dispensaries. That in a country like Bengal they are bound to prove a blessing goes without question. Lord Carmichael has already spoken more than once of the deplorable condition of public health sympathetically. May we not hope that His Excellency would take a leaf out of the book of Sir John Hewett?"

TELEGRAPH, 17th Aug. 1912.

Cotton-figure gambling.

1411. Adverting to the cotton-figure gambling which is now going on with perhaps greater activity than before, the *Telegraph* remarks:—"We know that our benign Government is always anxious to advance the cause of public morality not only among its own subjects, but even among the subjects of other Governments such as the Chinese; but here is a public scandal, far more pronounced than race gambling, and yet not the little finger is being raised to put a stop to it. We must say we are not satisfied with the state of things, and the attitude of Lord Carmichael's Government is inexplicable. There was a rumour that Government was considering the necessity of legislating for the purpose of dealing with cotton-figure gambling, but we have not heard of it for some time. Has the question been dropped? If not, will the Government be pleased to take the public into confidence and state what arrangements are being made to cope successfully with this growing evil? Surely further time cannot be lost."

TELEGRAPH, 17th Aug. 1912.

Calcutta Currency Office.

1412. Referring to the memorial of 1907 of the Bengal Currency Office clerks praying for increase of pay, as a result of which the Government were pleased to convert the progressive rates of pay into fixed pay by which the starting and maximum pay were reduced and hopes of special allowances held out, the *Amrita Bazar Patrika* writes:—"Surely it is very hard on them, inasmuch as it is an admitted fact that the cost of living has considerably risen and this has told very heavily on the poorer *bhadralog* class (to which clerks belong). It may be noted that

AMRITA BAZAR PATRIKA, 17th Aug. 1912.

further memorials have since been submitted by the Calcutta Currency clerks to the Government, but the memorialists were informed about a year ago that the matter would be considered after certain proposed improvements in work were discussed. But is not such intimation or intention contrary to the promise held out in 1908? It is time the Government should fulfil the promise made in 1908, to save from absolute ruin many of their subordinates, who, having large families, have been compelled to run into debt to keep themselves and their families alive."

TELEGRAPH, 17th Aug. 1912.

The *Hindoo Patriot*.

1413. The *Telegraph* writes:—"The *Hindoo Patriot* has now been converted into a toy of the British Indian Association, but was it ever controlled by that body? Does the trust deed mention one clause under which this conversion may be effected? Does it anywhere provide that one Trustee is empowered, without the sanction of the law courts, to appoint other Trustees? Plainly the whole transaction is illegal, or at least irregular. Some public-spirited citizen should move the High Court and get a decision in the matter, for a public property has been alienated to private use."

AMRITA BAZAR PATRIKA, 21st Aug. 1912.

Superintending Engineers' offices, Public Works Department.

1414. "The lot of the clerks of the Superintending Engineers' offices, Public Works Department," writes the *Amrita Bazar Patrika*, "is verily a hard one. Indeed, many, of them are already in a state of suspense. Surely, our Government ought to be more liberal in the treatment of these clerks, who are somehow or other managing to keep their body and soul together. Be it noted here that when the heads of the offices were asked by the Chief Engineer to give their opinion on the Committee's report, they said that the proposed system would not work satisfactorily."

AMRITA BAZAR PATRIKA, 22nd Aug. 1912.

Pakour subdivision.

1415. Referring to the memorial of the inhabitants of Pakour to His Excellency the Viceroy praying for the incorporation of their subdivision with Bengal, the *Amrita Bazar Patrika* writes:—"If there is any truth in this announcement, then it is not easy to guess why Pakour, situated between these two subdivisions and possessing almost identical linguistic and ethnological affinity to the people of Bengal, should be left out. And the memorialists—a purely Bengali-speaking population—have naturally expressed the apprehension that, if they are tacked on to Bihar, they will simply fare like fish out of water,—being heavily handicapped by their ignorance of Hindi in the matter of Government appointments and other advantages. We are afraid the authorities will find it rather hard to reject such a well-reasoned memorial."

AMRITA BAZAR PATRIKA, 21st Aug. 1912.

Medical Service for Indian women.

1416. Adverting to the establishment of a Woman's Medical Service:—for Indian Women, the *Amrita Bazar Patrika* observes. "Philanthropy, like charity, should begin at home. This is no doubt the ultimate guiding principle of those in England who are evincing quite a grandmotherly solicitude for the suffering women of India. As we have repeatedly shown, there is no doubt that benefit will accrue from the creation of a Woman's Medical Service for India women. Only the question is: who is the party to be benefited,—the members of the service or the patients for whom these prospective Florence Nightingales are just now brimming over with sympathy and fellow-feeling? They have the unerring business-like eye to detect which of the fields in this wide, wide world is white for the sickle and have also the civilization and diplomacy to coat their real motives with the sugar of philanthropy. In justice to them, it ought to be acknowledged that they have very, very kindly expressed a desire to leave a margin of inferior service, of course to be filled by women trained in India! These latter must indeed be thankful for the crumbs promised to them. It reminds us very much of how the Indians of the Educational Service are faring."

VI.—MISCELLANEOUS.

MUSSALMAN, 16th Aug. 1912.

The future of India.

1417. Writing on the future of India, the *Mussalman* observes:—"The Indians will not submit for ever to foreign domination of the existing type. Our Hindu fellow-countrymen have repeatedly and in unmistakable terms given expression to

their aspiration for constitutional government for India. We too and the school of politics to which we belong have often showed our earnestness for the attainment of free institutions, but it has been asserted in certain quarters that our opinion in this particular matter is not the opinion of the majority of the Indian Mussalmans. We are, however, glad to find that almost all the organs of Muhammadan public opinion have taken exception to Lord Crewe's utterances in this connection and have declared self-government to be their ultimate goal. . . . . Is it possible for the educated Indian, be he a Hindu or Mussalman, Parsi or Christian, Jain or Buddhist, to lead an aimless life and grope in the dark as to the future of his country? Western education has borne its fruit and the Indians cannot be made to halt in the midway. It would be futile on the part of any British Minister, however eminent he might be, to attempt to set back the hands of the clock. If all the institutions in India, in which education is imparted, be closed for ever it is then only that a time may come when the demand for constitutional government will cease and contentment will be restored by the creation of vacuum."

BENGALEE, 16th Aug. 1912.

East Bengal and the making of history.

1418. In the course of an article on East Bengal and the making of history, the *Bengalee* writes:—"East Bengal has for the last few years largely contributed to the making of Indian history. The services of her people have been great, but their sufferings have been still greater. Unhappily they are not yet over. Mymensingh, one of the most considerable of the Eastern districts, is now in the vortex of an agitation in connection with the proposed partition of the district. Whatever may be the merits of the proposal, looked at from an administrative point of view, we cannot help repeating the regret which we have more than once expressed in these columns that the question should have been thrust upon a people who have scarcely recovered from the effects of a keen controversy of the same nature. Barisal, one of the great districts of East Bengal, perhaps the only district in which we have something like a population of peasant proprietors, is passing through a state of unusual excitement owing to the revaluation of the cesses. The complaint is that the revaluation operations at present going on in this district have led to a very large increase of cesses in the case of numerous estates and tenures, causing great hardship and discontent amongst the land-owning classes. The landowning classes, be it observed, do not for the most part consist of the owners of great estates; the majority of them are petty peasant proprietors, cultivating their own lands and living in contentment and happiness in their own petty estates. That there has been an extra-ordinary increase in the assessment of cesses does not admit of a moment's doubt; and if an official enquiry were made the allegation would, we believe, be fully established."

COMRADE, 17th Aug. 1912.

Hindu-Moslem relations.

1419. Writing on the relations between Hindus and Muhammadans, the *Comrade* remarks:—"The London Branch of the All-India Moslem League had, in an access of cordial feeling, held out a hand of fellowship to the Hindu 'patriots' and had hoped that its appeal for closer co-operation between the two communities would meet with a prompt response from those who had never ceased to profess that they were overflowing with the milk of human kindness for the Mussalmans. The appeal has, at any rate, served one useful purpose. It has lifted the brain-cap of the 'nationalist' just for a short while and afforded us a glimpse into the mental workshop that turns out glittering phrases about Indian 'unity' and 'patriotism' for home consumption as much as for foreign export. Had it been so minded, the Moslem League could not have devised a surer method of catching the conscience of the 'patriots'. The League's appeal was frankly, if not gushingly, sincere . . . . . But, as was to be expected, the 'nationalist' press has greeted the appeal with characteristic gibes and jeers . . . . . The dream of an exclusively Hindu India is vanishing like a mist from the political horizon of the country, and the old type of 'patriot' is, in sheer dismay, shouting brave words in the hearing of the world. For good or evil, the Mussalman has come to stay, and, however disconcerting the fact may be, a community of 70 millions cannot be all *maya*. Nor is it in the power of the community to attain *nirvana* to oblige its neighbours before it has run the cycle of its

destiny. Those who imagine that they can very well 'go on' by ignoring the existence of the Mussalmans may perhaps be reminded that the Hindus are not the first people in the world's history who have discovered the use of a 'majority.' Other 'majorities' have also existed that thought of themselves as 'nations' by the divine right of number, until a wholesome experience of failure cured them of their pathetic intolerance and vanity. The 'nationalist' has, perhaps, to undergo this experience before he emerges out of his shell and accepts the presence of the Mussalmans as a factor of the situation. For the present, however, he must continue to indulge in his magnificent attitudes and heroic poses. Newspapers of the stamp we have referred to above never lose an occasion to fall foul of the Mussalman who cannot tolerate the sentimental humbug that is their usual stock-in-trade."

TELEGRAPH, 17th Aug. 1912.

Hindu-Moslem relations.

1420. Now that the Muhammadans are awakening to the necessity of establishing an *entente* with the Hindus, the *Telegraph* remarks:—'We have always been pressing our Muhammadan friends to rise above anti-Hindu feelings and put their shoulders to the wheel side by side with their Hindu countrymen for the formation and elevation of the Indian nation. Separation and dissension will never serve the purpose of either community. We must always remember that united we stand, and divided we fall. Both Hindus and Muhammadans are the subjects of the same great nation, both enjoy the same laws and both labour under the same disabilities. Such being the case, division in our camp only means our undoing. We have every sympathy with the proposal made by the leaders of the League that both communities should be liberal and exercise self-restraint in respect of the religious and social beliefs and practices of each other. Without such mutual understanding there can never be real co-operation. But such understanding will not possibly be feasible till our Muhammadan brethren are better educated. It is education which is regarded as the greatest leveller and it is education which broadens the mind. The united efforts of the 'leaders' of the community should, therefore, be directed towards educating the Muhammadan masses."

INDIAN EMPIRE, 20th Aug. 1912.

Ibid.

1421. On the same subject, the *Indian Empire* writes:—"Owing to the consummation of Hindu-Moslem *entente* there are already howlings raised in the enemy's camp. 'Divide and Rule' has hitherto been the settled policy of certain officials and their mouth-piece in the Anglo-Indian Press. To set one section against another and thereby keep two principal races of India apart in social, educational and other kindred matters in order to control the populace more easily has been their guiding principle. It was their policy to befriend one race against another. Our Hindu leaders have all along stretched friendly hands offering to work together on all occasions for the common weal of our motherland. But owing to the machinations of certain parties, which shall be nameless for obvious reasons, their noble objects have met with failure. But by the grace of Providence, the efforts of the leaders of the two communities are well-nigh being successful this time. As is to be expected, there are already howlings in the enemy's camp."

TELEGRAPH, 17th Aug. 1912.

Swadeshi mela.

1422. The *Telegraph* brings to notice that the promoters of the *swadeshi mela* to be held on the 14th September, intend making it both an exhibition of indigenous art and industries and a *Puja* mart. It is undeniable that some progress has been made in the fostering of trade and industries; but the numerous undertakings are all scattered and not sufficiently well advertised. The result is, very few people know what goods are being locally manufactured, by whom, and at what price; while in the absence of adequate public patronage they are making very little advance and many are dying of inanition. *Swadeshi melas* cannot therefore be too frequently held and numerously as well if the growth and prosperity of indigenous arts and industries are desired. Its offices have been set up at the Indian *Sangit Samaj*. But why should Surendra Babu be the President? It would have been immensely more popular if a real business man had taken his place.

BENGALEE, 18th Aug. 1912.

Ibid.

1423. With reference to the same *mela*, the *Bengalee* writes:—"The capabilities of our people are great. Their aptitude and their power of adaptibility have been the subject of admiration. But they have yet to prove that they have the stuff in

them to face adverse circumstances, to learn from them the lessons that they teach, and in the end to convert them into the opportunities for victory. For the moment all eyes are turned to the future of industrial enterprise in Bengal. His Majesty has expressed the hope that the youth of Bengal may in the future be drawn, in increasing numbers, to the great industries of the country. The Government is about to open a technical institute. The promises of external aid are abundant. We have to take the fullest advantage of it. At such a time a *swadeshi mela* which will focuss the products of indigenous industries seems to us to be specially opportune."

HERALD, 18th Aug. 1912.

Europeans in India.

1424. A correspondent signing himself "Truth" writes as follows to the *Herald*:—"During the dawn of the English regime in India the people of this country, having no idea of what sort of creatures these Englishmen were, feared them as their idle superstition made them fear figures in early mythology. But by and by contact taught them that they were of their own genus and of their own species. Then equality so fervently preached by the Americans during their [struggle for] independence and so strongly inculcated by the French literary men in their doctrines did not remain unknown to the Indian soil for a very long time and these national undulations in legal concerns were levelled ere long, while the introduction of the English education placed them on equal footing with the Europeans in rank and position. Time changes with the change of scene; an educated Indian will not now see any difference between himself and a European; consequently will not brook any insult however passing it may be, that may wound his feelings. In these days, knowing that the natives have easy access to higher authorities, the British officers, for their own reputation, should check any such thing that may arise from hot impulses. Yes, they check themselves and sometimes even at the expense of their pride. But every thing has its exception and we regret that some officers there are with white faces who even now do not hesitate to show their ill-temper without further details."

AMRITA BAZAR PATRIKA, 20th Aug. 1912.

An insulting order.

1425. With reference to a circular issued by the Natal Immigration Department stating that if lawful Indian residents want to bring their wives from India they should produce a certificate from a superior European Magistrate stating that he knows the woman is lawfully married to the man and produce identifications to that effect, the *Amrita Bazar Patrika* urges:—"This is insulting to the Indian nation itself, for no woman in this country would pass off as the wife of a man if she were not really married to him. The statement of such a woman to the effect would be enough, or if the Natal authorities require, they could order a civil marriage contract to be entered into within the local jurisdiction. But it is both harsh and insulting to require magisterial certificates of the kind demanded, and we must denounce the circular as intended to insult Indians wantonly. Indians must protest against this demand of the Natal Department of Immigration."

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The 24th August 1912.

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